

# THE CHRISTIAN CENTURY

Vol. XXX

November 13, 1913

Number 45

## Practical Atheism

A Sermon by E. L. Powell

## In Old Nanking

By Herbert L. Willett

## How Church Federation Works

By W. B. Millard

## Mrs. Pankhurst Visits Chicago

## The Ownership of Life

Editorial

CHICAGO

# The Christian Century's Thirtieth Anniversary Subscription Crusade

## The Mother of All Our Philanthropies!

**D**OESN'T it stir your blood, Mr. Progressive-minded Layman, to think of The Christian Century going into the homes of virtually every preacher in our brotherhood for one full year? When you consider the kind of current literature that circulates most widely among our ministers do you feel that you could spend \$100, or \$500, or \$1,000, to any better advantage than to help send the light of The Christian Century right into 4,000 preachers' homes where The Century does not now go?

Four thousand ministers in addition to the large ministerial list we already have! It is a proposition to challenge the liberality of every person who knows the service The Christian Century is now rendering to the cause of constructive Christianity among the Disciples.

Four thousand ministers, besides the 16,000 names of church leaders—Sunday-school workers, elders, deacons and many others who make up the substantial part of our local churches!

Where is there a more direct piece of missionary service than this in which generous-hearted men and women may invest money?

Isaac Errett used to say that if the brethren would give his paper 100,000 subscribers he would see that all the missionary money was raised that our people had the ability to give. And he could have made good his promise, too.

A Christian press is the mother of all our church philanthropies and missions.

And the Christian newspaper that embodies the highest ideals of Christian missions and Christian unity is itself the most deserving philanthropy of the brotherhood.

The Circulation Man is accustomed to do calculating. He sometimes calculates in figures and sometimes in forces. This time he calculates in forces, and he can demonstrate that twenty thousand dollars given to The Christian Century by men and women who believe in the thing The Christian Century so ably stands for will go farther toward helping the great enterprises that our business men and women are giving millions to than twenty thousand dollars put anywhere else.

Here is a proposition this C. M. believes he is well able to demonstrate: Twenty thousand dollars given to The Christian Century right now will be worth more to the cause of missions

than \$20,000 given directly to the missionary society.

And here's another like unto it: Twenty thousand dollars put into The Christian Century's Subscription Crusade will advance the churches of the Disciples of Christ farther than \$20,000 invested in evangelistic meetings.

And here's yet a third: Twenty thousand dollars invested in twenty thousand new subscribers, including all Disciple preachers not now receiving The Christian Century, will mean more to the cause of Christian unity than a like amount invested in any agency now in existence among the Disciples for promoting Christian unity.

No person who has read more than one issue of The Christian Century will take these propositions as implying the slightest reflection upon or any competition with our missionary, evangelistic or Christian union agencies. This C. M. rejoices in them and their great doing. The Christian Century interprets them and solicits support for them.

But the C. M. believes that, at the present moment, this paper is the most important constructive and progressive agency operating on behalf of Disciples' ideals. He believes that more hopes for progress along the right paths are centered in this newspaper than in any other single enterprise among us.

The three propositions above stated will not sound audacious to any one who takes into the reckoning these three factors:

1. The power of the press in general and among Disciples in particular.
2. The critical fork in the road at which the Disciples now stand.
3. The constructive program of The Christian Century.

And if reflection on these factors does not convince one of the strategic place occupied by this paper surely the reading of those words of appreciation from the leading men of our communion published in last week's and this week's issue will convince him that The Christian Century deserves the most generous support from men and women of means who believe in its message.

Judging from the way the names are rolling in, your C. M. has no doubt that twenty thousand names will be received before our birthday.

Now let the dollars overtake the names!

## Salient Data in The Christian Century's History

Established as The Christian Oracle in 1884 by Rev. F. M. Kirkham and Gen. F. M. Drake, at Des Moines, Iowa. Attained a high degree of popularity as organ of Iowa churches. Removed to Chicago in 1891. Became a national organ, though featuring especially the Iowa work and the local parishes of Chicago. Mr. Kirkham continued as Editor and owner of The Christian Oracle, whose son, Mr. Arthur O. Garrison became Managing Editor. For a short time Rev. George A. Campbell was Editor.

In 1900 the stock of the Oracle Publishing Company was purchased by a group of men headed by Rev. Charles A. Young. The name of the paper was changed to The Christian Century and that of the company to The Christian Century Company. During the next seven years the paper was edited by a group of writers, including Rev. J. J. Haley, Rev. Frank G. Tyrrell and Prof. Herbert L. Willett.

In September, 1908 The Christian Century was purchased by the New Christian Century Company, a new corporation. Charles Clayton Morrison and Prof. Willett became associated as joint Editors.

At the beginning of the year 1913 the Disciples Publication Society, a corporation without capital stock and operating not for pecuniary profit, was chartered under the laws of Illinois. Its membership was constituted of representatives of the churches and Sunday-schools of the Disciples of Christ. This Society purchased The Christian Century and all other assets of The New Christian Century Company, and is now publishing The Christian Century in the unselfish interest of the cause of religious education and progress.

On Sept. 1, 1913, Mr. Morrison became sole Editor, Dr. Willett continuing as Contributing Editor in a no less vital relation to the paper than before.



# Twenty Thousand New Subscribers and Twenty Thousand Dollars to Pay for them

## More Congratulatory Messages!

REV. H. C. ARMSTRONG, Baltimore, Md.

I am sending you today a list of names for the anniversary subscription. I have selected them with some care and hope that many of them will prove to be permanent additions to The Century's list of subscribers and readers. Wishing you and The Century every success.

REV. J. W. UNDERWOOD, Pittsburgh, Pa.

Here is a list of my best workers, and I assure you that you will have my hearty co-operation in getting a Christian paper into their homes. Your offer is a liberal one and should bring results. Appreciating your efforts, with hopes and prayers for great things, I am,  
Fraternally yours.

REV. J. IRVING BROWN, Sac City, Ia:

Am enclosing list of names all good, earnest, Christian people and will know a good thing when they see it and they will see a good thing when they see The Century—one of the brightest and most up-to-date papers published. Am a subscriber to Century and Evangelist—can't "keep my religion" and read the un-Christian—. Great success to you my brother. Your work is greatly appreciated.

REV. B. H. SEALOCK, Iliopolis, Ill.

I am taking the liberty of enclosing an additional list of names—there may be one or two duplicates but I hardly think so. One of the big things in selecting these names has been the thought of the "open mind" and while some of these are rather conservative it is not in a bad sense—they are for progress. Wishing you every success,

REV. CLAUDE E. HILL, Valparaiso, Ind.

I think you are making a great paper out of The Christian Century. I think it is one of the best edited religious papers in this country. I rejoice in the success you have achieved and in the good The Century is doing. You have my very best wishes.

REV. T. J. CLARK, Albion, Ill.

I am glad to see the fine expression of sentiment favorable to The Century from our preachers. Since The Standard is going "loaded for bear," and cannot waste ammunition on a possible "cotton tail" in the bush, I want to urge that you do not get the idea that your business is to look for and go loaded for bear. That is the thing that has caused the sad deterioration of the splendid paper Isaac Errett published. The meditations of Hugh Macdonald on that phase of The Standard history were so true to my own experience that I enjoyed it greatly. Even if H. M. proves to be a "cotton tail" in the bush so long as he keeps up to his present standard of meditations "at the end of the day," he will be giving to us old time admirers of The Standard something of the helpful writing that flowed so easily from the pen of Isaac Errett, but which unfortunately never appears in the editorial matter of the present day Standard. H. M. is all right. Tell him to keep it up.

REV. LOUIS O. LEHMAN, Gibson City, Ill.

My congratulations on the present effort of The Christian Century are a little late but they are none the less sincere. There is a spirit among our people waiting for constructive leadership and ready to follow it and The Christian Century is the paper that seems to have sensed this. Many of us are feeling that new issues have come in to challenge our attention in the place of the historic controversies and we are groping our way to meet them. We are growing in the belief that The Christian Century is our coming leader in the new service that awaits us and are praying for her a larger audience. May the Father guide you in all wisdom and bless your labors for the kingdom.

PROF. J. G. MCGAVRAN, College of Missions.

The Century is making us think. We read it. We never know just where a stimulating thought may be tucked away, so we read it through. If we were always perfectly sure of your soundness we should lovingly file you away without taking the wrapper off. We don't want you to be so exactly right that all we have to do is to think your great thoughts after you. We like to think, a little, once in a while for ourselves. We don't mind your being judge, prosecution and defense, but we do want to be the jury. The money order I enclose is to pay my own subscription and to help along in the good work. The names I send are all worth sending.

REV. J. D. GARRISON, Fort Collins, Colo.

In the enclosed list is no name which should not be good for a subscription. They are all important to the church in some way. I shall be delighted to have you get a large list from this church. The plan you have adopted is a most generous and far sighted advertisement.

REV. ALLEN T. SHAW, Macomb, Ill.

The above names most nearly represent the kind of material you desire. I believe you will succeed in getting permanent subscribers wherever there is a painstaking reading of the paper; it certainly embodies many excellent things. I have been encouraging some of the above persons to take the paper, telling them it is their kind of a paper. I congratulate you on the auspicious outlook for The Century and shall take pleasure in doing some-

thing toward the realization of your plans for celebrating the anniversary of your excellent journal. I confess to a liking for your type of journalism, and am indebted to you for a needed mental stimulant which comes occasionally by way of disagreement with some positions taken. Wishing you an enlarged sphere of usefulness.

REV. H. V. WHITE, Berkeley, Calif.

The Christian Century is the hope of the Disciples of Christ in this generation. It is a source of inspiration and encouragement to us young preachers who face the colossal task of interpreting Jesus Christ to this modern day. We can do nothing less than help it in any way possible.

MR. S. R. REESE, Bergman, Ark.

Do as you are doing! I am unspeakably grateful for The Century, just as it is! I have no suggestions to make. May God, our Father, bless you.

REV. C. M. SMALL, Beaver Falls, Pa.

When I began my ministry I subscribed for The Christian Century. The more I read it, the greater becomes my delight in it. Nothing cheap is entered upon its pages. I am glad that The Disciples of Christ possess a religious journal of such high order. Best wishes for a great increase in its circulation, which it deserves.

REV. N. M. RAGLAND, Fayetteville, Ark.

With all my heart I believe The Christian Century is in every way worthy of the proposed twenty thousand new subscribers and the twenty thousand dollars to pay for them. It will give me a great

### THE CRUSADE BRIEFLY STATED

#### A Celebration in Gladness and in Service.

The announcement of a plan to celebrate The Christian Century's Thirtieth Anniversary, which falls on Jan. 1, 1914, by a Crusade for Twenty Thousand new Subscribers and Twenty Thousand Dollars to pay for them was made in the issue of October 23. If by any chance you overlooked it or wish to refer to it again we will be glad to send an extra copy of that issue free of charge to any address. In brief the Crusade plan is as follows:

The Disciples Publication Society proposes to make a concession of \$10,000 on 20,000 new subscribers, provided,

1) that present readers of The Christian Century send in 20,000 names without cost or any other obligation, according to instructions on the blank enclosed herewith.

2) that the friends of The Christian Century donate \$20,000 to send the paper to these names for one full year as a gift.

The list of names will include 4,000 ministers now taking The Christian Century (this list of ministers to be compiled in the office from the Year Book not by our readers) thus putting The Christian Century in the hands of virtually every preacher in the brotherhood.

Such a list of 20,000 new names (every name carefully selected because it represents an active church worker, if not a leader) added to our present list of subscribers, will give The Christian Century the most valuable subscription list of any religious newspaper in the United States!

During the year the publishers will be enabled to produce a paper as far ahead of the present Christian Century as the present Christian Century is declared by its enthusiastic readers to be ahead of any paper published for the Disciples.

The result will be that by the end of the year, 90 per cent of these gift subscriptions will be renewed on their own account, and The Christian Century will be established in the hearts of a constituency which, by ordinary methods of subscription increase, it will take many years to gain.

OUR PRIMARY INTEREST IS TO SECURE THE NAMES OF PERSONS WHO, AFTER READING THE CHRISTIAN CENTURY ONE YEAR, WILL BE LIKELY TO SUBSCRIBE FOR IT ON THEIR OWN ACCOUNT FOR ANOTHER YEAR.

Each name may represent almost any theological attitude. Open-minded "conservatives" find almost as much pleasure in The Christian Century as do open-minded "progressives." The paper appeals to no partisan constituency. It pleads for the "open mind." Let that hint guide you in selecting your names.

Another hint: Your list should include those who possess a degree of intelligent interest in church matters. We find that our subscribers who "stick" are almost always the more intelligent and the more earnest ones. The Century is a dead-in-earnest paper, devoid of claptrap, sensationalism, church gossip; and it makes its appeal to persons intelligent enough to desire the kind of aid it gives. Note however that we say intelligent in church matters. Not mere academic culture but Christian culture—this is what we want you to keep in mind in making out your list.

We trust implicitly your good judgment. You will try to make your selection of names not merely from the standpoint of bestowing a favor upon personal friends, but from the standpoint of securing ultimately a list of permanent subscribers for The Christian Century.

Let the names roll in!

Use the blank on next page. If not sufficient send for more.

deal of pleasure to help you in every way I can. The Christian Century read in every home among the Disciples of Christ would hasten the coming of the better day for which we have hoped and prayed so long. With grateful thanks for the great religious journal you are giving us, I am fraternally yours,

MR. E. T. CLEMENTS, Blue Mound, Ill.

I am sending list of names. I have put down only names of those who I think will like the paper, all of whom are abundantly able to pay for it, if at the end of the year they elect to become regular subscribers. I was a subscriber for the Oracle, and since the name was changed to The Christian Century, have not missed a copy from the first number to the last. I love the paper and its editors. Have never felt that I had just cause for criticism or fault finding, of either the paper or its editors. I am 80 years old and quite feeble. Wishing you success in your splendid enterprise.

REV. C. R. STAUFFER, Norwood, O.

I desire to congratulate The Christian Century on the splendid improvements in the paper during the last few months. May the good work go on. I am enclosing a list of names of men prominent in the Norwood Church that I believe will enjoy The Century. I trust that you will be able to add thousands of readers to your list during the crusade.

REV. EDWARD B. BAGBY, Baltimore, Md.

It is my conviction that you have devised a scheme which will prove as successful as it is unique. A weekly visit of The Christian Century to twenty thousand new homes will mean a vastly enlarged interest in the trust and best things held by our brotherhood.

REV. HARLEY SWIFT, Hamilton, Mo.

I take The Christian Century; I like its Christian courtesy to those who are opposed to its policy; I like the life, the very spirit that seems to make it a living personality in the room, not cold type. I can hand a copy to a person with the idea of interesting him in some phase of the Master's work, without being compelled to first look through it to see if there be that discord of bitter controversy written in such spirit that it takes the sweet out of all the rest of the paper. Papers of all communions, taken as a group, bear the marks of the average congregation. Some we visit are ever complaining and pessimistic; others seek to turn your gaze toward the rising of the sun. To be able to see conditions, but not letting them blind us to the ideal, to feel the misery of the world, with its inconsistencies and inequalities and not become morose is, a Christian virtue. To me your paper has this quality.

REV. L. E. MURRAY, Indianapolis, Ind.

I find myself so often in hearty agreement with you that I have taken it as a matter of course and not worth mentioning. But I do want to tell you how much I appreciate and approve your warning against denominational tendencies set forth in your recent editorials on Delegate Conventions. Our opportunity for promoting unity lies in the fact of our undenominational attitude—if we can only maintain that attitude. This we are not consistently doing. Our practice of magnifying the significance of membership in the local church is a very serious departure and is one of the great obstacles. The "receiving of members" has been so magnified in significance that we sit in judgment in Christ's stead.

REV. PERRY J. RICE, El Paso, Tex.

I rejoice as I always have in the success of The Christian Century and I most heartily congratulate you and all others who are interested in it not only on account of its past achievements and present attainments, but also, and especially upon its prospects. Your Anniversary Subscription Crusade deserves the greatest success. In every way I hope your ideals may be realized.

REV. CHARLES E. SMITH, St. Louis, Mo.

I gladly send you in a small list of those to whom your paper may profitably go, both for you and them. I frankly wish I could make it much larger and send the money too. You are giving us a splendid paper. Such articles as those recently by Peter Ainslie and Bert Wilson either alone or taken together many times the subscription. E. B. Barnes sometimes says things with which I do not agree, especially as to the second coming of Christ, but I enjoy reading after him as after very few. Enclosed please find draft for my own subscription.

REV. J. I. CARTER, Hazel Green, Ky.

I appreciate The Christian Century and favor the move to make it a brotherhood paper. We need such an organ as you publish.

REV. HENRY PEARCE ATKINS, Birmingham, Ala.

While The Century takes off its hat each week to the men and churches who are doing things for the Kingdom, a host of us want to take off our hats to The Century for the splendid character of its journalism. You have my best wishes in the campaign for subscribers you are now conducting, and the small check I enclose is simply a good-will contribution to the expense account for Alabama. Apply it wherever you will. I wish it were large enough to send The Century to every family of my congregation.





# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

## The Ownership of Life

The greatest single discovery ever made by a human being is that which draws a line of separation between himself and the rest of the universe. This discovery made by each of us in early infancy, lies at the basis of all our scientific knowledge. Everything else in the way of classification begins at this point of fundamental difference. "I am here and something else is here." The "something else" includes the stars in the heavens and the sawdust in the baby's doll, the baby's mother and the moon, houses, people, trees, money in the bank, stocks, bonds, mortgages and other playthings, great and small ancient and modern history, and all the people and things concerned therewith. All these go to constitute the "something else" that every human being comes in time to discover as inhabiting the world with himself. However far he carries his classification he resolves the universe ultimately into two groups, himself and everything else.

\* \* \*

In the beginning of our thinking the first is a very large group and the second a very small one. It takes a baby some time to discover that the moon is not so much a part of him as his own chubby pink toe. It dawns but slowly upon him that some things in the universe have any other missions than to minister to him. It would not be strange if he had a feeling of incurable loneliness when he finally discovers how small he is himself and how large the rest of the universe appears to be. This first step in the classification of the contents of the universe leads inevitably to another. The world consists not only of me and something else, but of me, mine which is not myself but which I am able to control and possess and utilize. Next after the question, How much of this universe consists of me, rises the question, How much of the universe is mine? Here again the process is a rather discouraging one. Labor with what zeal you will, the world is larger than you are. No man ever has been able to drink all the ocean, nor breathe all the air, nor to take into his possession all that is outside himself. The part which comes to be his is really a very small part. We are not the whole universe, we do not possess the whole universe. We are a rather small fraction of it and the added fraction which we can control is really quite insignificant. Even a Morgan or a Rockefeller is able to gather into his own control only a very tiny part of the universe and he cannot keep it very long after he gets it.

Before the child gets very much farther, he discovers another class to be recognized in the "something else." There is not only that which is not me

and not mine, but it consists of other "me's" each insisting on a division which gives to each a part of the "something else" and enables him to call it "mine."

But, there is still a further discovery to make and that forces itself upon us in a variety of ways, namely, that a man does not possess unlimited control even of himself. The apostle Paul is speaking here in no mere figure of speech, "Ye are not your own."

Ye are not your own because you belong to humanity. You are a social unit and you are also a part of various larger social units—the family, the community, the state, the nation, the club, the firm, the church. Life must be lived with exceeding simplicity if it does not involve a very large degree of co-operation, and co-operation imposes mighty limits upon independence. Every human relationship is a declaration that man is not wholly his own. He is a son, a brother, a husband, a father, a partner, a citizen. All that means that someone else has claims upon him. Some of these claims are very imperative, some of them exceedingly insistent. They compel him to work to feed other mouths than his own; they compel him to practice self-denial for the sake of his family, or his friends. They involve him in enterprises in which he must be helped by other men and must help other men in turn. They compel him to pay taxes and support governments.

These obligations impose tremendous restrictions upon man. They do not permit him to let Canada thistles grow in his field, nor to own cattle afflicted with tuberculosis. These restrictions compel him to work on the road, to pay poll tax, to be subject to jury duty and, if necessary, to take his gun and to stand up and be shot for the sake of a government whose president he may never have seen, and in support of principles which were wrought into constitutions before he was born.

We belong to God for God has possession of us. We cannot escape Him. We are living in His world. We cannot step off; we cannot flee anywhere from His presence. If we could take an airship and fly to Mars we should be no farther from God and no rearer than we are now. Only within the sphere of our own free choice has He made it possible for us ever to get away from Him.

\* \* \*

We belong to God because He has redeemed us. Even when in our waywardness we had gone far into sin and sought our own ruin, God's love followed us and His mercy overtook us. The loving Lord gave himself for us and died for us and rose again that His eternal life might ever belong to us, and ours to Him.

# Practical Atheism

A Sermon Preached at First Church, Louisville. Text: "The Fool Hath Said in His Heart, There is no God."

BY E. L. POWELL.

I SHALL NOT ATTEMPT in this sermon to prove the existence of God. It would upon its very face be not only an anachronism, but an absurdity. The Bible does not essay such a task. Its opening sentence reads, "In the beginning, God." Jesus nowhere attempts to prove the Being of God. He says to the Disciples and people gathered about Him, "When ye pray say, Our Father, which art in Heaven." If the existence of God is not self-evidencing, as a necessity of thought and as a necessity of the needs of the human soul, it is incapable of other demonstration. You cannot prove a spiritual fact by mathematics. And so, tonight, in speaking of atheism I am speaking of that sort of atheism concerning which the text speaks, when it is declared, "The fool hath said in his heart, there is no God."

No man who thinks, no man who uses even his intellectual processes, has ever said there is no God. Did it ever occur to you that such a denial as is here recorded in this Scripture, is an affirmation? To say there is no God is to deny non-existence. Can nothing be denied? Is it possible to deny other than something—a thought, an idea or a concrete thing? The very denial is itself an affirmation. If there be no God then it is possible to have thought without a thinker; it is possible to have motion without a mover; it is possible to have sensation and feeling without any influence or agency to create sensation or feeling; it is possible to have conscience without that which alone creates moral sanction; it is possible to have aspiration with nothing to awaken aspiration; it is possible to talk about being good and grow better when there is nothing to even suggest or intimate that there is such a thing as goodness or betterment in the world.

## "MORAL INCAPACITY EXPLANATION."

The most absurd proposition that was ever entertained by a human mind is even the thought of the non-existence of God, who is the explanation of our own thinking, the interpretation of our own being, the inspiration of whatever there is in the world upon which approval rests.

But I want to speak of this atheism of the text. Observe that the fool hath said—not in his head—but in his heart, "there is no God." It is possible that the soul may become atrophied through wickedness as that moral incapacity is produced. If there be moral incapacity, then for that soul it is a fact that there is no God. If there were no air, there would be no sound; if there were no eye there would be no light; if there were no heart there would be no feeling, and if one has brought himself to that condition when all moral distinctions have been obliterated he not only does not feel the moral sanction or recognize what philosophers call the categorical imperative, but these things do not exist.

Only the man who says in his heart—his corrupt heart—there is no God, is speaking the absolute truth. For him the Heavens have been made black with the void of God's disappearance, and for him there is only the brazen sky, and all the glory of the right or the shame of the wrong have been taken away from him. His soul is atrophied, his heart is

black, his vision has been extinguished; he cannot see God, and if the voice of Heaven were to sound in his ears in thunder tones it would be to him only discord and confused sound without significance or without meaning.

## CLAIM TO INFINITE KNOWLEDGE.

I am persuaded, friends, that what the Bible calls the sin against the Holy Ghost is that moral condition to which it is possible, certainly exceptional, for a man to come when he cannot distinguish between light and darkness, when he cannot distinguish between God and the devil, when he cannot distinguish between an angel with the lamp or the



Rev. E. L. Powell.

minion of the pit. It is an awful truth that such atheism is possible, and its very possibility is a warning against the neglect of conscience, the dulling of moral sensibilities, the stifling of noble impulses, the thrusting back into the heart of high aspirations. It means that presently you shall say, as the fool says in his heart, there is no God.

You see, of course, the intellectual absurdity of the proposition even on the part of the fool using what intellectual faculties the fool may be possessed of, for when one says there is no God it is virtually a claim to infinite knowledge. Such a one virtually says, "I have searched the heavens above and the earth beneath, I have searched all corners and crevices of creation, I have gone down into the depths of the pit, and I have moved among the stars and nowhere, having searched every part of the universe, is there to be found a God."

Such tremendous intellectual self-conceit would seem to be impossible.

## BELIEVES IN EVER-PRESENT GOD.

But, my friends, let me speak to you for awhile of what I regard as practical atheism. Atheism in the church, atheism in circles of culture and refinement, an atheism that is not conscious of being atheistic, an atheism that is denied and yet logically implied.

I speak, for instance, of that logical

atheism involved in the denial through its theology of a present-day, living and immediate working God in the universe now and here and today. In the Nineteenth century, a century that has been called a wonderful century because of its wonderful inventions and discoveries, and its marvelous scientific and moral advance, there was a man named Darwin, who has been time and again denounced by the church as an infidel, and yet he, through his—shall I call it discovery of what has been denominated evolution—saved for the church a living, working, present God! A God who is immediate in the activities of the world, a God who never for one moment is absent from any of the developing processes, a God who never slumbers or sleeps, but who is in every part of His creation, and actively at work in every part of the creation.

## NO ABSENTEE DEITY.

Now the old theology, so far as I was brought up to understand it, conceived of a God who built the world externally in seven days of twenty-four hours each, and then retired; henceforth, so far as His creation was concerned, He was an absentee Deity. Now I claim that an absentee Deity is no Deity so far as we are concerned. I claim that an absentee God is no God. The God who cannot do anything for me now, the God who has gone out of business, the God who has built His world and then left it, the God who has created man and then retired when the struggle was just beginning and the agony was just beginning to come on, leaving him without the inspiration of the Divine presence in the mighty struggle of life, that to my mind is an atheism which is not at all intended to be atheistic, but which none the less is logically atheistic. Atheistic evolution has saved God to the church; it has brought God down to the present hour, and it has declared that from the first atom unto the building of the last world, this God has been at work. It brings to us the thought which Jesus Himself enunciated when He said, "The Father worketh hitherto, and I work." A continuation of the Divine work goes on through the ages and the centuries, on through all of the processes of human history and human nature.

## DEFINITION OF PRACTICAL ATHEISM.

I hope that thought is clear, because it does mean so much to the battling, struggling human soul. As between the two thoughts, or the two conceptions, the one thinking of God as once creating the world and then leaving it, and the other as an ever-present God, in His world, right here and now, still working, still creating, still showing the might of His strong right arm, still varnishing the heavens, as He is said to have done in the long ago.

Now out of this old theology which gives to us an absentee Deity has come another logical atheistic conception in the church, namely, this: inspiration or the Divine Spirit working in and through humanity exhausted itself when the last chapter of the Bible was written. There has been no inspiration of seer or prophet, of poet or general, of leader or thinker, since then. God exhausted Himself when He inspired Abraham and Isaac and Jacob and Moses and Peter



and James and John, and since then the dew is no longer on the grass, and the heavens are brass, and no voice comes from within, and no voice comes from above. Life is dull and dead and sodden and commonplace.

We are driven to think, in the light of this conception of God's inspiration, that while it was God who inspired Moses to bring the children of Israel out of bondage God had nothing whatever to do with George Washington when he set free the colonies and gave us the republic of America.

It was God that inspired those mighty writers of an elder time, but there was no inspiration in the transcendental advance of Shakespeare's art. We turn over to inspiration whatever is contained through personal uttering itself in the literature of this book, and then close the book an inspiration becomes an airtight compartment; outside of this airtight compartment there is no inspiration; there are no vibrant wings that fan our cheeks, there is no glory that comes from any shekinah; there are no longer Cherubim and Seraphim; the world is dead, and God has gone out of business.

#### DENIAL OF PRESENCE OF GOD.

To my mind, that is practical atheism. For myself, I believe that there are prophets yet to come who shall speak some other Word of God—needed Word of God; needed for the present hour, needed for the immediate emergency. Men shall not live by bread alone, but by every word that proceedeth out of the mouth of God. I grant you that the Bible contains germinally, contains seminally, all that is necessary to send forth inspired leaders and inspired thinkers, but why should I limit Him to the reading of the specific utterances contained in the book and thus pinion Him, as it were, and bind Him, as it were, so that He shall speak in no other way, or enter into the human soul through no other door? I believe in an omnipresent God. So does theology; and an omnipresent God means that His presence is at work everywhere, through all sorts of agencies, through all kinds of men, everywhere, to fulfill His purpose concerning humanity.

And hence, to draw a distinction between the secular and the sacred is close akin to atheism in the denial of the presence of God in a certain realm called the secular, and keeping that Presence within a certain limit, a narrow realm called the sacred. Have you not heard over and over again, and do not you yourself say, government is secular, business is secular, literature outside of the Bible is secular, painting is secular, sculpture is secular, and only that which has its being within the narrow limitations of church activities and church pursuits and church endeavor is sacred?

What have you done? You have conducted God out of all of the realms about you save that realm known as the church. You have virtually admitted that the rest of it is atheistic, that God

has nothing to do with it. Was it not God that made possible the birth of a republic in China? Was it not God who led the ragged Continentals, the old farmers of New England, to fire that gun which rang around the world? Was it not God who taught Burns how to sing? Was it not God who gave to us the immortal utterances of a Shakespeare? Shall we call the speech of Marcus Aurelius secular and the writings of St. Paul sacred because the one is found in a book called the Bible and the other is not in a Bible, when the same thoughts, in many instances almost paralleling each other, are found in both Paul and Marcus Aurelius?

#### "SECULAR THAT WHICH IS DEVILISH."

There is no secular, friends, except that which is devilish, and certainly there is nothing that is sacred wherein the presence of God is not manifest. But wherever there is truth, wherever there is beauty, wherever there is goodness, wherever there is noble endeavor, be assured that this working God, this living, active God, is responsible for the achievement.

And, so again I would regard pessimism as another name for atheism. Who is the pessimist? The pessimist is the man who believes that we are getting worse instead of better, and that we are moving on, sometimes slowly, sometimes rapidly, toward inevitable doom; that there is nothing to give hope of redemption.

Pessimism is bowing God out of the programme. Pessimism is that vivid, intense lack of faith which does not reckon with God having anything to do whatsoever with the on-goings of society and the world. Optimism is faith, laying hold of infinite resources—faith that says not only has God spoken, not only has God wrought in the world in the past, but He is working, and if He is working, then righteousness is working, and if righteousness is working, then out of the evil will be made to come good, and out of the good will be made to come the better, and out of the better will be made to come the best.

#### SEES WORLD GROWING BETTER.

One sometimes feels like asking the question, is there any living, vital faith in the living God, when he hears the pessimistic utterance which comes from pen and platform concerning society and the human state. Because I believe in a God Who is in His world, because I believe in an immanent God, because I believe that that God has never ceased working from the time when the morning stars sang together and the sons of God shouted for joy, unto this present hour, because I believe that there is no instrumentality, good or bad, that He is not using for purposes of His own unto the final victory of righteousness, when all that is wrong shall be made right, and when all that is evil shall be conquered—because that is my faith I am

just as sure that every foe will be vanquished and that God shall be all in all, all dominating everywhere, all dominating in everything.

It is a great day in which to live; that is a commonplace. It is a joyous day, for the world is getting better. True we are still in the twilight, and the glory of full moon has not come upon us, but just as sure as the bud gives promise of the flower, just as sure as the dawn is both promise and prophecy of the full coming day, just as sure as babyhood is prophecy and promise of manhood, just as sure as righteousness is stronger than wickedness, just as sure as there is a present God in the present hour doing the present work of the present day, the mighty seer's vision shall come true when every knee shall bow and every tongue shall confess that He is Lord to the glory of God the Father.

#### PRACTICAL ATHEISM IN CHURCH.

If the church shall ever permit itself to be pessimistic, despite the hard actual facts with which she has to battle, she is simply discountenancing, she is discrediting the Divine presence, she is reckoning without Him, and literally driving Him out of the programme; and therefore, the arm will be limp and the energy will be impotent. Given a living God and you have a fulcrum that could move the world; given a dead God or an absentee God, or a God who is indifferently and in an unconcerned fashion looking upon the work of His hands, and where shall inspiration for poet or prophet or leader come from?

So there is such a thing as practical atheism in the church.

God give us to make true that phrase of our President which has come to be so frequently quoted since he uttered it: God give us forward-looking men—men who catch the vision—not as a result of their own intellectual effort or endeavor, but as a result of their faith in Him who has never gone to sleep, who has never gone on a journey, who has never retired from business.

What is that parable that tells us of the stronger than he binding the strong man by coming into his house in order to set the captive free? What does the incarnation mean except that God has come down among bad people to set those bad people free from the powers of evil, by binding with His mighty strength the strong man, in that he himself is stronger than the strongest power of evil.

#### PLEA FOR FAITH.

Have faith in God and do not be croakers. Have faith in God, and do not for a moment cast your eye down on the little, weak, fighting, spitting, struggling evil, but rather look up unto the hills with their majesty and their might and their strength, for it is there where God lives. God is our refuge and strength, a very present help in time of trouble, in time of every worthy battle, in time of every human need.

## Where Is God?

BY MINOT J. SAVAGE.

"OH, where is the sea?" the fishes cried,  
As they swam the crystal clearness through.  
"We've heard from of old of the ocean's tide,  
And we long to look on the waters blue.  
The wise ones speak of the infinite sea;  
Oh, who can tell us if such there be!"

The lark flew up in the morning bright,  
And sung and balanced on sunny wings;  
And this was its song: "I see the light,  
I look o'er a world of beautiful things;  
But flying and singing everywhere,  
In vain I have searched to find the air."



# In Old Nanking

With Two Pioneer Missionaries and at the Great University.

BY HERBERT L. WILLETT.

**A**LTHOUGH PEKIN in the north is the capital of China, Nanking on the great river Yangtsse-kiang is much nearer the center of the land, and has distinct advantages over its northern rival. It was at one time the capital of China. The first and second Emperors of the Ming dynasty reigned here, and their tombs are objects of interest just beyond the walls of the Manchu quarter.

When the capital was moved to Peking, the people of the south resented the fact that they were to be ruled from so distant a seat of government. They have never ceased to cherish the hope that the central power may return to the south, or at least to a place nearer the middle line of the land. Nanking satisfies this condition and it is not too much to believe that should China achieve real nationality in its quest for modern things, the capital will again be placed at Nanking on the Yangtse.

We were naturally interested to see Dr. Macklin and his work as soon as possible after our arrival. He came over to the Sarvis home to take us for a tour of inspection about the mission. The property of the Disciples is located a short distance inside the Drum Tower gate. A portion of it is inclosed in a wall, like most of the mission compounds. Inside this wall are the chapel, some of the school buildings and missionary residences. Near by is Dr. Macklin's hospital and home.

## OUR PIONEER MISSIONARY.

He is our pioneer missionary in China. He came out with E. T. Williams in 1886. The work then started with faith and courage has become the most important mission of the Disciples anywhere in the world. Dr. Macklin is a physician and surgeon of note. He was well trained for his work, and might have enjoyed a large and lucrative practice anywhere in America. But he preferred to give his life to mission work. He first went to Japan, but believing that China was a more needy field, he located in Nanking.

Here he has labored ever since, with occasional journeys to America. While on these trips to the home land he has visited conventions and churches, as is the custom of missionaries, in the effort to interpret the ministry of missions to Christians at home. But he has also used much of his scanty leisure time in studies such as would better prepare him for his medical and surgical work.

On two different furloughs he has devoted himself for some weeks at a time to research work in the biological laboratories of the University of Chicago and other institutions. The leading authorities in these schools have recognized at once his ability and experience, and have placed their materials and apparatus at his disposal, welcoming the opportunity to aid so distinguished a worker in his field.

Dr. Macklin explained to us at once that at his home they were in the grip of typhoid fever, with which the younger children were ill. But he gave himself repeatedly to our instruction in matters pertaining to the medical side of the mission. We visited the hospital, and were interested in the wards, the patients, the operating room, and the

dispensary. The cost of such an institution is very great. The income provided by our foreign mission board has never been adequate to support it. But Dr. Macklin built up a large practice in the city, and devoted the income thus obtained to the hospital work.

He was for years the local surgeon of the Shanghai-Nanking Railroad, and for a time, of the Tientsin-Pukow Railway. He had also an important practice in the Imperial Maritime Customs, and at the British Consulate. These brought

sage before he receives other help, and daily instruction is given to all who come. The gospel of cleanness, health and work, which is the gospel of Christ, is preached and practiced there. Every one who asks help is taught to render help, even the most helpless. It is in the facing of such need that all the missionaries find their hardest trials. A little money would go so far in providing comfort for the poor victims of disease, or ignorance or cruelty, and a missionary finds himself studying the strictest



Chapel, University of Nanking.

in a large revenue, which maintained the hospital on a fairly adequate basis. But for several years past Dr. Macklin has been more or less of an invalid. On his visits to Chicago he took long walks and submitted to a severe dietary to keep himself in condition for his studies. The result has been a falling off in the outside practice he was able to take, and a diminution of the work of the hospital. On our visit there, the only work attempted was done by native assistants with Dr. Macklin's oversight and direction in serious cases. He lamented the curtailing of the medical work of the mission, but was unable to supply longer the resources for its maintenance.

## "BEGGARS' WARD."

He took us through his "beggars' ward." Here were many men who had come in from the streets, sick or wounded, with no means of paying for treatment or even food. Dr. Macklin believes that some of the best results of his work have been seen in the restoration of such men to health and competence. A Chinese friend, of whom he has many, gave him a few acres of ground adjoining the hospital, and this he has turned into a garden, where such men can work. They are able, in this manner, to make some return for the kindness bestowed, and not infrequently go out to efficient living.

But in all his work the Doctor mingles the gospel with the medicine. Every patient in the wards, every beggar in the refuge, is made a bearer of the mes-

seconomies with his meager salary in order to have a little fund with which to help the most desperate cases of destitution.

Before we left Nanking we were able to get a look into the Macklin home, in spite of the partial quarantine maintained. Mrs. Macklin is a true missionary wife and mother. Readers of Mrs. Garst's, "My Little Sister in Far Off China," one of the sections of her book, "In the Shadow of the Drum Tower," know the romantic and thrilling story of that household. We do not usually know much about the wives of our missionaries, except as we happen to know them personally in America, or meet them in the mission stations. But we have to remember that back of every one of these men, save in those cases where death has intruded, there is a woman whose devotion, insight, tact and courage have helped to make his success possible.

## ANOTHER VETERAN.

I hope to take you with me on a trip with Dr. Macklin to one of his outstations, and to speak of his work of translation, but that must be another day, and just now I want you to meet the Meigses. They live in a home near the chapel, a big, hospitable home, in which the stranger is always made welcome. F. E. Meigs, though still a young man in years, is one of the veterans of the Nanking mission. His has been the work of developing the educational side of the mission, and more recently of

bringing to consummation the most unique and impressive union of educational forces ever realized in any of the mission lands.

Nanking is perhaps the most renowned seat of learning in China. Its Examination Hall, with its long rows of cells for students, was one of the most celebrated in the Empire. It was natural that the missionaries of all bodies should recognize the fitness of establishing Christian schools at this seat of Confucian culture. In 1888 Mr. Meigs opened a boys' school, and about the same time similar work was started by the Methodists and Presbyterians. It was the feeling of Mr. Meigs that these foundations ought to be united for more effective service. He was able to secure the co-operation of his colleagues in a plan of union, and in 1906 the "Union Christian College" began its work, with himself as president. Later on the organization was more fully perfected, and the three Christian bodies united in "The University of Nanking." This institution is directed by a board representing the different bodies at home and on the field, and is carrying forward with enthusiasm the work of preparing young Chinese for leadership among their own people. The property of the University is splendidly located, within the walls of the city, but in a spacious, open section, near the mission compound of the Disciples.

#### THE UNIVERSITY BUILDINGS.

The buildings of the University are admirable. There is a chapel, a large science hall, a dormitory, a Y. M. C. A., a headquarters, and other buildings. The student body now numbers several hundred, the faculty is an excellent corps of teachers, foreign and native. There is a language school, in which the newly arrived missionaries are trained to use the Chinese language. Bible studies are required of all the students, and Prof. Meigs has been at the head of this department from the beginning. A University magazine is published, the student body is given such advantages, both intellectual and athletic, as American schools provide. Many of the upper class students understand English. We attended one day a class in economics

taught by Mr. Sarvis in English. The University of Nanking is a magnificent example of united Christian work, and it is certain to be an example that will find imitation in other parts of China, and in other mission lands. We heard of it long before we reached China, and its work was well understood and approved in India. Its line will go out into all the earth, and its words to the end of the world.

The Disciples have already made notable contributions to this institution, and will make other and even more important ones. The hospital which Dr. Macklin has built up, and whose influence is so wide and significant, must become a part of the University Medical School. Already Dr. James Butchart, a surgeon of eminence, has been called from his medical service in Lu-Chow-fu to take the burden Dr. Macklin has been compelled in part to lay down. The addition of Dr. Butchart to the University staff will greatly strengthen it, and be a worthy contribution by the Disciples to so notable a union work. We have reason to be proud of these representatives, and the services they are rendering in our name.

But if union has been consummated in academic work with splendid results, even more remarkable is the enterprise of the Nanking Bible Training School and the Affiliated Theological Seminaries. In 1904 the Presbyterian Missions in China established the Presbyterian Union Theological Seminary in Nanking. The Methodist Episcopal Theological School was begun there in 1892. In July, 1908, the Mission of the Disciples voted to establish the Disciples' Bible College and Training School. Mr. A. E. Cory, now in America at the head of the Men and Millions Movement, was placed at the head of the school.

#### RAPID PROGRESS IN EDUCATION.

The first year's work was done in rented buildings. The next year the school was moved into new quarters, erected near the Drum Tower. The third year there was a graduating class of nine. A gift of \$6,000 gold by Miss Mary M. Warren, for the erection of a more suitable building, led to the consideration of a still better location, and

the possibility of uniting the three institutions for ministerial training. In accordance with this idea, the new building has been erected in the same compound with the structures of the Presbyterian Seminary, and the work of the united faculties has gone forward in perfect harmony.

This faculty is made up, in part, of Rev. J. C. Garrett, President, Prof. P. F. Price, Prof. H. F. Rowe, Prof. J. Leighton Stewart, and Rev. Frank Garrett, the latter the representative of the Disciples, and Professor of Old Testament Literature. Mr. Garrett is one of the most accomplished masters of the Chinese language connected with any mission in that land. His recent journey to America in the hopes that Mrs. Garrett's life might be saved, and its unsuccessful issue, are facts of recent history. No message brought to the Toronto Convention more deeply touched the hearts of the Disciples than that from Mrs. Garrett and her devoted husband, waiting by her side in Des Moines, and hardly had the convention closed when it became known that her sufferings were over.

In the published statements regarding this splendid co-operative work of three Christian bodies, the school is described as "interdenominational in character, thorough in intellectual processes, evangelical in doctrine, reverent in spirit, pedagogical in method, and practical in aim."

#### AT THE SERVICES.

The student body, both in the University and in the Bible College is such as to inspire the visitor with confidence in the future of China under such leadership. The chapel services at the Bible College were attended by an alert, eager minded company, many of whom are already doing the work of evangelists. The services of public worship held by the University filled the chapel building completely. Frequent lectures are given by members of the faculty and visitors. During last winter a series of evangelistic services was held by the members of the faculty, with admirable results. Pres. Bowen of the University is a man of fine culture and excellent leadership. He is now in this country, and was in attendance at some of the sessions of the Toronto convention.

The Disciples may well be proud of the part they have taken in these union efforts at educational work in Nanking. They are the prophecy of still further steps toward Christian unity. They prove that our missionaries on the field take seriously our historic mission as advocates of the unity of all God's people. Such an example, so admirably conducted and so successful, must prove of value as an object lesson to the schools and churches at home. It may be that China will yet teach us what Christian unity really means.

To teach us the necessity of growth in believers, they are therefore often compared to things that grow; to "trees planted" in fruitful growing places, as "by the rivers of water;" to "cedars in Lebanon," where they are tallest.—Robert Leighton.

I will govern my life and my thoughts, as if the whole were to see the one and read the other; for what does it signify, to make anything a secret to my neighbor, when to God (who is the searcher of our hearts) all our privacies are open.—Seneca.



Foot Ball Team, University of Nanking.



# Church Federation in Practice

A Narrative of How Federation Has Actually "Worked" Among the Chicago Churches.

BY W. B. MILLARD, Executive Secretary.

UNITED PROTESTANTISM in Chicago is an accomplished fact. Its possibilities in the line of growth and achievement are almost beyond imagination. In a conversation with my friend, Rev. Dr. Gardner, Pastor of the New England Congregational Church, he himself having but recently come to us from the old mother country, England, he told me that they find it exceedingly difficult to bring about church federation in England. He said, with his soft, pleasing, English accent, "The Island is so small, the lines so sharply drawn, and the competition so keen that it seems impossible at present to bring the denominations together in friendly co-operation." I want to say that in my work thus far I have found absolutely none of this sectarian jealousy. I have found among the clergy and, if anything, even more among our laymen, an utter contempt for anything that savors of schism, division, rivalry or self-seeking. I find absolute agreement in the belief that we are one in spirit and in aim, and that we ought to be brothers here as well as hereafter. Men seem to be possessed with a perfect passion for unity and Christian brotherliness.

## POWER IN UNION.

We are just getting to the point where we realize that when Protestantism really does get together it forms the mightiest force in the Christian world. Last June at a meeting of the Good Citizenship Committee the great importance of the nomination of a good school board was brought up. Our public school system, with its budget of \$17,000,000.00 per annum and its army of 7,000 teachers, offers a most inviting field for corrupt politics and graft. Acting under the direction of the Good Citizenship Committee I waited on his honor, the Mayor, to assure him that the United Protestant Churches of Chicago, representing 600 churches and a constituency of about a quarter of a million, were greatly interested in the nomination of a School Board which should be composed of our most representative citizens. I pointed out the fact that the Church Federation Council is not a self-appointed and self-perpetuating body, but that we are elected by the churches and officially represent them. I assured him that we had no favors to ask and no nominations to suggest, but that we were greatly concerned as to the maintenance of the high standard of the School Board. The Mayor listened most attentively and respectfully, and when I had finished he seized me warmly by the hand and thanked me for the message which I had conveyed to him from the churches, and assured me that that was exactly the kind of a School Board which he intended to name. That he kept his word is seen in the fact that the first act of the new board was to decline to accept the resignation of our splendid School Superintendent, Mrs. Young.

## THE MARRIAGE AND DIVORCE BILLS.

An illustration of the power of United Protestantism was found in the case of the Marriage and Divorce Bills which were introduced into the last Legislature by the Illinois Commission on Marriage and Divorce. I went to Springfield and interviewed some of the Senators and Assemblymen regarding the chance which

those bills had for passage. I was assured emphatically that they had no chance whatever. One Senator in a burst of frankness gave this as the reason; he said, "Most of us men here are lawyers. These bills would cut off a lot of law business. We don't like bills which interfere with our business. Therefore these bills won't pass." I returned to my office and, after a conference with our Social Betterment Committee, I addressed a letter to the 5,000 Protestant ministers of every denomination throughout the length and breadth of the great State of Illinois. Those of you who are ministers remember that that letter made an appeal for the observance of Mothers' Day with some reference to those pending bills. One thousand replies came to our office saying that the request would be complied with. And it goes without saying that, if one thousand would take the time to write a reply, perhaps an equal number would comply with the request without taking the trouble to write. Certain it is that on that particular Sunday the pulpits of our great State rang clear and true on the subject of the integrity of the home. Immediately after our honorable representatives in the Legislature began to hear from their constituents, and behold, they saw a great light. On several preliminary test votes it appeared that a good majority for the bills had been secured and their passing seemed a foregone conclusion. At almost the last moment, by a bit of legislative jugglery, Speaker Wm. McKinley consigned the bills to some committee from whence it was impossible to withdraw them before adjournment. The bills were thus defeated by the political trickery of the speaker, but the fact was notably emphasized that when the United Church speaks it is the most potent power in our civilization.

## THE BOXING BILL.

Another illustration of the power of the protest of United Protestantism was seen in the defeat of the so-called Boxing Bill. When in Springfield I was assured by Senator Magill, Senator Cornwell and others of the leaders of both House and Senate that the Prize Fight Bill seemed to have an overwhelming majority in its favor. On my return, at the suggestion of the Good Citizenship committee, a special union meeting of ministers was called to meet in the First Methodist Church. At that meeting ringing resolutions were adopted denouncing the proposed bill. Dr. Boynton, Chairman of the Good Citizenship Committee, was sent to Springfield to present the resolutions and to voice the protest of the united churches before the committees of both House and Senate and to his Excellency, the Governor. Letters were also sent from our office to every member of the Legislature and to every Mayor, Sheriff and Chief of Police in the State of Illinois, pointing out the way in which the proposed bill violated the fundamental principle of home rule. Leading laymen and ministers also were induced to send letters and telegrams of protest. The effective element in this campaign was that it became clear to our legislators that this was not the protest of a group of individuals, but was the voice

of United Protestantism. The result has gone into history. When the bill came to a vote, instead of receiving the 77 votes necessary for passage, it could command but 44, and was therefore overwhelmingly defeated. In the State of Wisconsin the same bill had just become a law and that state is now disgraced by open prize fighting, simply because they were not so effectively organized there to fight the bill.

## LIQUOR AND DANCING.

At our last Union Ministers' Meeting in the spring, Mrs. Virginia Brooks-Washburn and Judge Mary M. Bartelme told us of the demoralizing influence which the sale of liquor at the public dances of the city has upon our young girls. They assured us that this evil has caused the downfall of more girls than low wages and all other causes combined. Resolutions were passed at once directing our Committee on Social Purity to draft an ordinance forbidding the sale of liquor anywhere in the vicinity of a public dance hall, and to demand of our City Fathers the enactment of such a measure for the protection of the girls of the city. It is a difficult thing to get anything which looks like temperance legislation in the city of Chicago, but the united churches can get it if they are insistent enough. Our Committee is now at work on that proposition.

## UNITING CHURCHES.

The combining of two or more little struggling churches into one strong church is a movement which embodies the very genius of our organization. A number of such federated churches already exist and are both successful and happy. Three different groups of churches have sent representatives to our office asking for help in the matter of getting together. I have assured them that if they will call a meeting I will appear with model constitutions, rules of procedure, and letters from churches which have effected similar federations, and show them how to get together with what business men call one set of "overhead expenses." Then they will be brethren in truth as well as in name, worshiping side by side, and will no longer be guilty of the ecclesiastical crime of sustaining two little, rival, competing institutions, which differ in nothing but name. Such unions require patient negotiation and involve many delicate questions, but we are working along that line and that is one of the things for which our Federation Council is strong.

## THE WAY TO FELLOWSHIP.

In the New Testament order repentance always preceded baptism. When the church, my church, your church and every other church has repented of its bigotry, its sectarianism and its self-righteousness, it will be found that baptism, the order of the ministry and every other matter that has to do with Christian life will right itself. Then with the open Bible we shall be willing to trust each other to do that thing which he believes is right without breaking fellowship with him if he dissents from our interpretation. —Peter Ainslie, at Congregational Council.



# Mrs. Pankhurst Comes and Goes

Telling How the English Militant Converted Chicago.

**M**RS. PANKHURST, the soul of the militant movement in England, and in fact throughout the world, has come and gone, so far as Chicago is concerned, and the city is still doing business. No buildings have been dynamited, no trains held up.

In fact, Mrs. Pankhurst seems to have converted Chicago!

One of the Chicago papers is responsible for the following rhyme. It was no doubt written before the subject of the attack had waved her wand before the city's hosts:

TO MRS. PANKHURST.

If you would not  
Iry out our jails,  
Please drop no acid  
In our mails.

Please throw no bombs  
And yield no sticks,  
Also forget  
The stones and bricks.

Here you won't need  
Those weapons, prized,  
Because, you see—  
We're civilized.

The same paper atoned for its breach of courtesy by printing in a later issue some lines written in a different spirit:

EMMELINE PANKHURST.

Before you came we had a notion  
That your labors 'cross the ocean  
Were, at best, a vain commotion.

Now we see conditions Stygian;  
All our sneers were sacrilege; and  
What you preach is world religion.

Will our sympathy give fruit?  
No longer are our heartstrings mute  
In your brave battle 'gainst the Brute.

Mrs. Pankhurst won her effects by letting her statement of facts and ideas speak for themselves. She did not plunge at once into explanation of those militant acts which have been made familiar by the press. She began by telling the conditions that had driven the women to revolt. She named the three main reasons thus:

The present English laws upon all the relations between man and woman.

The laws dealing with moral offenses against women and children.

The laws safeguarding girls (marriageable at 12 years with the age of consent at 16 years).

This militant leader with the dispassionate aloofness of those who deal with truths that speak for themselves gave instances of the terrible injustice which English law and administration of law work upon women. The low sigh of horror all over the Auditorium that greeted her most cruel story told how true was the foundation that she was laying.

"A great deal of the opposition which we have met," said Mrs. Pankhurst, "is due not to evil hearts, but to misunderstanding."

One of the reporters for the Chicago Evening Post interviewed the Queen Militant, and reports the following "findings" as a result of his interview. They concern chiefly her personality:

"She's a little woman. Her face is lined and wrinkled. Every line's a story, every wrinkle a premature reminder of her battle against odds. When she smiles it makes you sad. The smile excites pity. It's a brave smile, but it doesn't beam or clear up her tired countenance."

"When she talks you listen; you dare not miss a word. Her command of the English language impresses you. She never pauses for a word, and her words are pearls of wisdom. When she discusses persons and affairs, national and international, they impress you as being insignificant to the woman talking. She's dynamic, but not nervous; she's explosive, but not affected, and her earnestness brings heartfelt admiration from you. She's a tired little woman, and looks it; but, greatest of all, you realize she has something wonderful, a great mission, and you feel genuinely sorry when she looks chagrined as she attempts to instill her enthusiasm into other persons—and fails."

STRIKING IN APPEARANCE.

"She's small in stature and frail. Her hair is gray and her forehead high. She is intellectual and looks it. Her cheek bones are prominent and seem to emphasize the sunken and heavy appearance of her eyes. Her eyebrows arch, but her eyes are mere slits and appear like splits in round marbles. The eyes themselves are dark and soft; they seem to seek sympathy as they focus them-

selves on you, yet to an enemy the very essence of contempt could gleam from them.

"Her personality isn't of the magnetic sort, and yet you feel drawn to her. When you first gaze at Mrs. Emmeline Pankhurst you feel sympathetic, but after you talk to her a few minutes you have added admiration to the sympathetic feeling, and you are inwardly hoping that you'll see the day when her mission is fulfilled."

"Don't picture Mrs. Pankhurst as cruel, for she isn't. She only strikes when she is struck at. When you hear scoffers scoff at her, remember that there were scoffers in the days of Christianity's dawn."

HER MISSION.

"When you hear women gaily discussing the voting privilege ask them if they know what it means. If they do not, tell them to hear Mrs. Pankhurst. If they cannot, tell them that—

"Mrs. Pankhurst wants to clear up politics by equal rights. She wants the feminine good to force out the corruptness and greed. When the corruptness and greed go, with them will go vice and immorality. And with that go disease and misery. And when disease is divorced from this world there'll be no need of a fight on quack doctors, and the undermined and weak physical mortals that crawl today will become Adams and Eves and life will be lived hundreds of years."

"Mrs. Pankhurst has a wonderful message. The evils the public is attempting to exterminate by teaching sex hygiene to school children Mrs. Pankhurst is wiping away by seeking to give the women the vote. Both are good methods, but hers is the better."

BATTLE IS FOR MEN, TOO.

"Mrs. Pankhurst's mission may never be fulfilled, but she's laying down her life for it, and by doing so is teaching every person the greatest lesson to be had if they are only willing to learn it. Her battle is for men. Don't think it is only for women."

"As Mrs. Pankhurst teaches, men are the weaker sex, and not women. When the day comes that men set for themselves the same standard that they expect a woman to keep, that day will see the birth of a new world, and a divorce from the misery, greed, horrors and corruption."

## As Little Children

BY THOMAS CURTIS CLARK.

**A**S little children playing along the wide seashore,  
Gathering pearly shells, turning them o'er and o'er,  
Tiring of each in turn but to seek a brighter one,—  
So play we, children all, till life's play hour is done.

As little children playing along the wide seashore,  
Building their houses of sand where the wild waters roar,  
Then, when the waves devour, crying out to the heedless deep,—  
So play we, children all, and are left on the shore to weep.

As little children playing along the wide seashore,  
Launching their fragile barks freighted with precious store,  
Tracing their wayward course till the waves their treasures  
spend,—  
So play we, children all, and shall unto the end.



## EDITORIAL

### UNION CHURCHES.

**T**HE CAUSE OF Christian union goes forward in many directions. The quiet movement to unite the churches in fields where such union is economical and impressive proceeds. Disciple ministers ought to welcome the opportunity of ministering to such union churches, whether they are combinations of Baptists and Disciples, or include other Christian bodies as well. It is by this method that the cause of union is to be most effectually advanced.

And to this end the Disciples have come into existence. No congregation ever need fear the loss of its life by accepting a place in a union church where the principles for which our Lord prayed are given place. We hope to see the number of such union churches greatly increase. They are sure to be object lessons in economy and efficiency.

### CAN YOU SPELL IT?

**L**AST summer a company containing a number of rather prominent people had assembled for an outing, and as they sat about after luncheon, one of the members of the party produced the following typewritten sentence:

"It is agreeable to view the unparalleled embarrassment of an harassed saddler or peddler sitting on a cemetery wall, gauging the symmetry of a skillfully peeled potato."

He requested each member of the company to write that sentence and it was done. Then one by one, the group spelled it out as it had been written. There was not one person present who had not misspelled at least one word, and some had misspelled as many as five.

The man who wrought this mischief in that company added to the merriment of the occasion by saying that there was an unconfirmed rumor to the effect that President Eliot had given that sentence to President Lowell and that the latter had distinguished himself by misspelling seven of the words.

None of those words is difficult; none is unusual. Perhaps you would like to try this sentence on your friends, and afterward make up your own mind whether we need any such thing as spelling reform.

### THE WILL TO GET UP IN THE MORNING.

**T**HE "Will to Believe" has been discussed thoroughly and the psychologists have indulged in no end of study and debate over this matter of making decisions. The practical problem, however, is the will to get up in the morning. A distinguished French professor says that the readiness to get up promptly and go to work in the morning is the real test of character. To dawdle under comfortable blankets one minute after it is time to get up indicates a diseased will and a weak character. The test comes very regularly every twenty-four hours. What spiritual state are we in? It's time to get up.

### NO CHANGE OF NAME.

**W**E HEARTILY congratulate the Episcopal Church on the vote adopted at its General Convention, requiring a two-thirds majority to amend the Constitution. The effect of this amendment is to settle for years to come the vexed and divisive question of a change in the name of the Protestant Episcopal Church and of the title page of its Prayer Book. The High Church party has been urging this change with great vehemence. Had it taken place it might easily have produced a disruption in the Episcopal Church. It certainly would have turned the clock back, so far as any progressive action of that communion is concerned, and would have given aid and comfort to that body within the Episcopal Church which carries favor with Rome. The proposal to call the Episcopal Church "the American Catholic Church" was one, which if adopted, would have poured contempt upon the most glorious thing the Episcopal

Church ever did, and the other name proposed, "The American Church," would have been resented, and rightly so, by every church organization in the United States.

Whatever hope there is of union or comity between the Episcopal Church and other Protestant organizations has been greatly strengthened by this amendment. We heartily commend the Episcopal Church, and felicitate it on this outcome of what threatened to be a very serious crisis.

### BRUTALITY REVIVED IN FOOTBALL.

**T**HE deliberately brutal practices which threatened a few years ago to cause the abolition of college football have reappeared. In some western games this season men have been sent from the field for using tactics disgraceful both to themselves and to the institutions they represent. Many similar but less flagrant violations of true sportsmanship have passed unpunished by over-lenient officials. Unnecessary roughness in tackling—quite a minor evil in comparison with the tricks of low ruffianism especially referred to—has been the rule in crucial games rather than the exception.

More or less concerted attempts have been made to disable star players, while a more or less general practice of "kneeing," "neck-wringing," and similar expedients well known to the "hooligans" of the game has characterized the play of some teams. Two western athletic directors have voiced public protest. It is to be hoped they will be heeded. Already good sportsmen differ as to whether or not even clean football is too dangerous a game to be allowed to continue.

Brutal and demoralized college football must not be tolerated.

### FATHER AND SON.

**O**UR recent introduction of Mr. Floyd Price Willett to the readers of The Christian Century on the occasion of his departure to accept a professorship in the Syrian Protestant College at Beirut should now be modified by the substitution of the name Herbert L. Willett, Jr., in place of the one given then. The eldest son of the Contributing Editor of this paper has long persisted in the desire of wearing his father's name. Lest this wish might prove a mere youth's caprice it was not encouraged by his parents. But with the attainment of his majority—and some years besides—his graduation from the University of Chicago and his professional appointment in the leading Christian college of the near East, Mr. Willett has reached the conclusion that he is competent to decide a matter of this sort for himself! The faculty list of the Beirut institution, consequently, contains the name, "Herbert L. Willett, Jr.," and his articles promised to The Christian Century will appear under his new appellation. Mr. Willett has chosen his distinguished father's field—Old Testament—as his special scholarly interest, and by the adoption of his father's name has revealed in an act as delicate as it is unmistakable the affectionate respect in which he holds him. From a private letter to his father written from Aley, in Lebanon, on Sept. 27, 1913, we have asked permission to use the following informal paragraphs to suggest to our readers something of the circumstances of Mr. Willett's new situation and also, by his style, to whet their appetites for the articles he is presently to send.

"As I sit in the cool breeze on a soft divan decorating the spacious porch of a most hospitable home which overlooks the valleys, hills, villages, fields, and air between Aley and Beirut I am almost moved to tears to think of my poor deserted family probably sweltering under the torrid rays of a desecrating sun in the realms of Ohio and Illinois.

For a sea-tossed soul with longings for friends and relatives very close to his heart this is a haven of rest, second to none but Pentwater, Michigan (after the Pere Marquette is safely left behind). Of course the railroad here covering twelve miles in two and a half hours (if lucky) is not much faster than our snail-like acquaintance of fifteen years' receivership. But then it has more to contend with since it travels up and down about as much as it





does to and fro. It got us here, and what more can we ask in the Orient.

"I am here with Professor Porter, head of the History Department of the Syrian Protestant College, and acting head of the institution during the absence of President Bliss.

"This is probably in virtue of his years, which number nearly seventy, and his services of nearly fifty years' duration. He's no fossil, I might add, and cleaned me neatly at croquet this afternoon, after walking my shoes into shreds all over the hills this morning. He will probably keep me up to the limit in the history work for, as I wrote you before, I am to take one of the vacant places in the history department for this year, as instructor in ancient history. Along with this I have a course in physiology (as if I knew a cornea from a cranium!)

"We rounded into sight of our future home about 3:00 p. m. Wednesday, and for an hour or more pandemonium reigned. I never saw people so pleased to get home, and as the ship passed the college grounds and the bell was rung and flags were raised, the enthusiasm of our party belonging to the college knew no bounds. While the quarantine inspection was proceeding, small boats laden with money-seeking Syrians and friend-seeking collegians were kept in a line some distance from the boat, and the passengers exercised their lungs to the fullest extent. Finally they were permitted to come aboard and we had a great reception. Then we all went ashore and by various means arrived at the college. I had enough coin to ride on a tram. Some walked!

"Today we walked most of the morning, seeing much of the country from the high rocky hills behind Aley, and jumping over stones and prickly bushes in our path. It is now eight o'clock and we have just had Arabic prayers with the servants. I am going to see if Hoffman or some of the others wants to go to Baalbek with me for a day next week. We will have several days before it is necessary to be back at the college, and that would be a good journey.

"I spent most of the morning in the company of Townsend MacCoun and Major Condor in roaming through the mountains and valleys of this ancient land, and find that if I could ever get a word in edgewise I would sometimes like to contradict or correct some statements of the former at least."

#### THE CHAUTAUQUA CIRCUIT.

THE severe criticism of Secretary-of-state Bryan has accomplished at least one good thing, in that it has brought out in clear light the true character of the Chautauqua assemblies which have been identified by overzealous critics of the Commoner with cheap vaudeville and other similar forms of entertainment. Just as the lyceum flourished east of the Alleghanies in the middle of last century, giving to towns and villages remote from the large cities and academic centers the best talent procurable in music and literature, so has the Chautauqua assembly at a later period been equally effective throughout the growing West. As a democratic form of popular education it has never been equaled, and no study of the social evolution of the United States during the past quarter of a century and more can fail to recognize the part it has played in national development.

What Emerson and Beecher were to the older lyceum, Bryan is to the more modern Chautauqua. Many of the great newspapers of the East, with characteristic provincialism, in the bitterness of their attack upon the secretary of state have brought into question the Chautauqua institution. Whatever one may think of Mr. Bryan's politics, we fancy there is little sympathy on the part of the average man with the evidently inspired assault upon a man who with one exception has a stronger hold upon the popular imagination than any other American. Only recently, an audience, only a comparatively small portion of which had probably voted for the party represented by Mr. Bryan, cheered his name to the echo.

Probably this is a most frequent occurrence, and is a surer indication of the real feeling of the American public about Mr. Bryan's relation to the Chautauqua circuit than an editorial in the Boston Transcript, whose Brahmanism is so seriously offended by the shirt-sleeve philosophers of the tent.

#### MEXICO AND CHRISTIAN STATESMANSHIP.

PRESIDENT WILSON and Secretary Bryan are engaged upon the attempted solution of well-nigh as difficult a task as conceivably could confront Christian statesmen. Without doubt, the very fact that these men are true Christians as well as statesmen, and that they represent a Christian

nation, causes the greatest of the difficulties they are facing. President Wilson, in his dealings with Mexico, is standing upon a principle more advanced than has ever before formed a basis of international diplomacy. He is demanding that justice and freedom shall be established in a neighboring nation.

A decade ago such a policy would have been deemed an impertinence, and probably would have caused foreign diplomats to smile at its naivete. Today, statesmen of the most enlightened nations, while recognizing the immense difficulty of applying such a principle, stand aside with respect and admiration, though probably with more or less incredulity, awaiting the issue. As to Great Britain, the later and more reliable among the conflicting advices indicate a hearty sympathy on her part. Her own Gladstone was a pioneer in Christian statesmanship, and her people can understand. Meanwhile the task is an heroic one, and increasing criticism at home makes it no easier.

Even from quarters where strong faith might have been expected, early rumors of foreign dissatisfaction and possible complications with Great Britain have brought expressions of grave doubt as to the wisdom and capacity of the president. Later news is more reassuring, however, tending to silence the faint-hearted and critical. It is a noble policy. The president should be given a fair chance to work out the great task he has set himself, that the nation may be worthy of its motto, "In God We Trust."

#### BEECHER ON HUMOR.

WHEN Henry Ward Beecher was lecturing on preaching in Yale College, one of the students interrupted him, saying: "Is it a proper thing to make an audience laugh by an illustration?" Mr. Beecher replied: "Never turn aside from a laugh any more than you would from a cry; but never try to raise a laugh for laugh's sake, when you are preaching on solemn things. But if mirth comes up naturally, do not stifle it; strike that chord, and particularly if you want to make an audience cry. If I can make them laugh, I do not thank anybody for the next move; I will make them cry."

At another time, Mr. Beecher gave his estimate of the power of humor as follows: "Nothing on earth can smile but man! Gems may flash reflected light, but what is a diamond flash compared to an eye flash and a mirth flash? Flowers cannot smile; this is a charm that even they cannot claim. It is the prerogative of man; it is the color which love wears, and cheerfulness and joy. It is a light in the windows of the face by which the heart signifies it is at home and waiting. A face that cannot smile is like a bud that cannot blossom, and dries up on the stalk. Laughter is day, and sobriety is night, and a smile is the twilight that hovers gently between both—more bewitching than either."

#### THE NEW AMBASSADOR TO HOLLAND.

DR. HENRY VAN DYKE has been appointed United States ambassador at The Hague, and has taken up his residence in the capital of Holland. It is one of the encouraging signs of the times that men of letters are having due recognition at the hands of the administration. Other nations have long made it a point of honor to send scholars to their diplomatic posts, on the general principle that they will bring to foreign capitals a better type of representation than the ordinary politician. More than this, it is one of the beneficent results of such recognition of scholarship that the work of research and inquiry into fields of archaeology and history receives fresh and merited attention from men of scholarly habits.

The value to America of a diplomatic and consular service prepared to appreciate the values of historical and literary investigation would be very great. The appointment of Dr. van Dyke is a recognition of scholarship and literature, and at the same time an act of tact and wisdom on the part of the administration.



## AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY:

I should like to see in *The Christian Century* an editorial discussion of the causes and significance of the withdrawal from the Disciples' pulpits of so many of our most capable and devoted ministers to enter the ministry of other communions. If one is to infer from the frequency with which this change of affiliation has recently taken place it would seem, Mr. Editor, as if this is about the liveliest subject to which I refer, and I am prompted to set out my reflections

In an evening's conversation with a well-informed friend, himself a Disciple minister, he counted the names of fourteen strong preachers who had within the past three or four years accepted calls to pulpits of Presbyterian, Congregational, Baptist and Episcopal bodies. Some of the names mentioned were very well known, conspicuous names, representing pastors of some of our best churches, a former college president and a divinity teacher or two.

It seems that the Congregational communion has received a majority of these ministers, although it is reported that a considerable number of younger men have passed quietly out of the eastern seminaries in which they were studying into the Presbyterian and Episcopal ministry without their departure being noticed in the public prints.

This procedure is becoming all too frequent not to deserve notice at your hands, Mr. Editor, and at the hands of the best interpreters of our church life and our plea for unity. I have been thinking much upon it since the conversation to which I refer and I am prompted to set out my reflections before your readers. If I may have your permission I think I shall use more than one issue in which to do so.

DOCTOR GARRISON, I notice, has something to say on this subject in a recent article of his. Perhaps his words afford as good a text as I shall find with which to begin. He says:

Recently a fellow-minister was speaking to the Easy Chair Editor concerning some young ministers who had been connected with us, but had taken pastorates in another religious body, whose aims and ideals are quite different from those of the Disciples. He said that these men felt that their condition was much improved by the change; that they had less criticism and received larger salaries. One cannot but regret that anyone should entertain this idea of the ministry. If men are seeking easy places, large salaries and freedom from criticism, the ministry is about the last calling they should enter. Christ wants men who can "endure hardness as good soldiers of Jesus Christ." If there has been a change of conscientious convictions on the part of these young men, they did the proper thing in making the change, but it cannot be justified on the ground stated. One has never caught a worthy vision of the possibilities of this young and aggressive movement that is pleading for the unity of Christendom through a return to Christ and to the simplicity and catholicity of New Testament teaching, who, because of some nagging or criticism of persons who may be narrow-minded, is willing to forsake its ministry and its high calling for an easier task elsewhere. The men who have made this movement what it is—a movement that is attracting the attention of the religious world—were made of sterner and more heroic stuff. These men saw a heavenly vision and like Saul of old were not disobedient unto it even in the days of persecution and social ostracism.

I do not now recall a paragraph in my venerable friend's writings in which he so failed to sense the inwardness of a human situation—such as this is—as he has done in the above quotation. Many of these men who have left our ministry are personally well known to Dr. Garrison. For an understanding of their motives in crossing the line into other communions he could hardly be dependent upon information imparted by the fellow-minister with whom he was conversing.

ONE can hardly imagine that so just a man as Doctor Garrison seriously believes that sordid motives entered into the decision of these men to accept Congregational and Presbyterian pulpits. The truth is that in the case of every one whom my friend and I discussed the change was not made without deep agony of soul. In not a single case could it be said that the step was taken as the result of petty criticism or of a selfish desire for larger salary.

The important fact to bear in mind is that these men—barring now the student ministers whose mettle had never been tested—were among the most devoted and self-sacrificing of our entire ministry.

The financial and ease-loving explanation of their step does injury to some of the purest and highest-minded men who have ever stood in Disciples' pulpits, and I am surprised that

the sympathetic discernment with which Dr. Garrison usually interprets the actions of his brethren has so completely failed him here.

For myself, I find a certain element of satisfaction mixed with my regret when I reflect upon the thing which Dr. Garrison without qualification deprecates. There is something to be said for the new point of view which allows men to make trans-denominational movements like these without exciting great emotion either in the denomination left or in the one entered by the minister.

THE time was when the Congregational body would have felt a distinct sense of conquest over their Disciple neighbors at receiving in one state alone in a period of less than three years, three of the best known ministers of the latter communion. But I have not heard or read any allusion to the matter at all, on their part, save a bare statement of the fact. It does not now seem so extraordinary a thing as it once did.

Nor has a great stir been made among the Disciples over their loss. These men who have left the Disciples, many of them, still fraternize easily with their former brethren. They suffer no mark of ostracism at the hand of those with whom they formerly affiliated.

Surely the sharpness of denominational feeling has been wonderfully softened in our times! I derive a substantial grain of comfort when I reflect on that. None of us feels that our erstwhile co-workers have gone over to the "enemy." These Congregational churches and Presbyterian churches and Episcopal churches are not "enemies," but churches of Christ, we all nowadays frankly concede, and to be pastors of them is to do Christ's work and to win his blessing.

This feeling of appreciation and co-operation among the various Christian bodies is one which Disciples of Christ should foster. It is the only atmosphere in which the purposes they most passionately cherish can be wrought out. The differences and distinctions among the various sects have always been minimized and even ridiculed by Disciples. The basic presupposition of the plea for unity is that the essential things, the things wherein Christ's gospel consists, are the things upon which all of us are united; sectarianism consists in this; that we have allowed non-essentials to separate us into mutually exclusive groups between which no—or but little—ecclesiastical interchange was possible.

I can hardly imagine how Doctor Garrison's pen, which has pleaded earnestly for Christian unity so long, could let itself slip into writing that the "aims and ideals" of a Congregational church, for example, were "quite different from those of the Disciples." To me such a statement betokens the sorriest kind of provincialism, of sectarianism. It overlooks the great Christian "aims and ideals" which a Disciples' church and a Congregational church share in common, and it prompts one to unduly magnify the significance of the step taken by the ministers who have accepted the pastorates of these churches.

EASY trans-denominational exchange of ministers indicates the passing of the old exclusiveness, the old sectarianism, and the emergence of a new feeling of catholicity, of co-operation and unity.

My mind dwells upon this aspect of the matter, not in order to justify the step taken by these ministers—for this I do not do—but to keep myself from shrinking into a sectarian state of mind wherein I may make as egregious a blunder as I conceive our good Dr. Garrison has done in his unsympathetic judgment quoted above.

My thoughts have gone somewhat farther into this subject than I shall have space to indicate at this time on this page. We shall have to postpone to the end of another day the consideration of the more intimate significance of the departure of these ministerial brethren. This I will try to do on this page next week.

Meanwhile, Mr. Editor, I would suggest that a very instructive and pertinent thing for *The Christian Century* itself to do would be to secure from a number of these brethren statements of their reasons for leaving the Disciples' pulpit and accepting appointments with other communions.

Such statements would, I venture to guess, be suggestive, if not illuminating.

HUGH MACDONALD.

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

## METHODIST MEN ADVANCE!

As an example of efficiency in convention activity to be set over against the late Episcopal General Convention in New York City, stands the meeting of the Methodist men, held in Indianapolis, Oct. 29 to 31. That things were actually done at this meeting may have been due to the fact that the laymen seemed to have control. To the fact that the Bishops ruled in the Episcopal convention was undoubtedly due the little accomplished there. For the deputies, representing the parish clergymen and laymen, voted through several important advance measures, but the Bishops straightway squelched progressive action.

### Bishop MacDowell Praises Convention.

Five hundred officers, 1,000 ministers and 1,500 laymen constituted the Methodist assembly, which was in fact "the Methodist extension of the Laymen's Missionary Movement." The significance of the convention is well stated by Bishop W. F. McDowell, of Chicago: "The vision of the total task of the church at home and abroad, the sense of our very partial fulfillment of that task, the new consciousness of the used and unused power of the church, and, above all, the quickened consciousness of fellowship with God and the power of God were the outstanding features of the convention. The convention was saved from doing anything small and immediate by its resolute and sane and firm purpose to hold steadily to the thing that is large and permanent. The outcome of the gathering will not be fully seen for long years yet. The men who attended the convention can never be the same men again. They will go a long way toward leading the church to a larger and better fulfillment of the task Jesus Christ has put upon us."

The "mood" of the convention was different from most Methodist conventions. And yet, remarks the Northwestern Christian Advocate, there has probably never been a more representative Methodist assembly in the history of the church. Every state was represented by ministers and laymen. The personnel was considerably different from that which meets quadrennially at General Conference time. There was apparently an utter absence of personal interest or political aspirations, says the Advocate. There were no officers to elect, no positions to maintain. There was apparently only one mind and heart in the great assembly, and that was one of expectancy. For the first day or two the questions were asked: "What is to come of this convention?" "What do the leaders have in mind?" To these questions, it is said, there was a negative shake of the head. Everyone seemed to be in the dark, but all were apparently receptive. There was that undercurrent of confident expectancy which induced men to wait before the Lord to receive whatever he might send.

### A Significant Report.

But just what was done at the convention? Principally, a committee on policy, consisting of fifty-four members, made a significant report, which was enthusiastically adopted. In this report the convention of Methodist men commits itself and calls the entire church:

"1. To a program of personal evangel-

ism at home and abroad which shall enable the church to reach effectively the last man with the message of redemption; and that we set as a goal an annual minimum gain of 10 per cent in the full membership of every local church.

"2. To the principle of social redemption in all lands and the application of the spirit and teachings of Christ to the total relations of man.

"3. To the bringing of our youth everywhere into real Christian life and to their training for effective Christian service by all those agencies which the church has created for this high purpose.

"4. To the practice of the principles of stewardship by every member of our church as defined by our discipline. This recognizes God as giver and owner of all things, man as a steward, holding as a sacred trust all he has, the systematic application of a portion of income to the advancement of God's kingdom, and the dedication of one-tenth of income as a minimum.

"5. To the universal introduction of every-member canvass and the weekly offering by every man, woman and child of our church, with these two principles always in view:

"(1) The standard apportionments met in full as a minimum achievement.

"(2) At least as much for others as ourselves as our near goal.

"6. To the hearty and full support of those boards which are created by the church as the proper instruments for the application of benevolence of the church to the world's need. And we emphasize the paramount claims of those regular causes established and proved by the authority of the church.

"7. To the loyal and loving support of all those forms of Christian activity, in all lands, as expressed in our educational, philanthropic, and evangelistic institutions, looking everywhere toward the care of the sick, the aged, the orphan, the unfortunate, and toward the training of our youth in the spirit of Christ.

"8. To an inspirational and educational campaign having in view our full relation to the civic, industrial, social, educational, philanthropic, and missionary problems of our age—and to the enlistment of the unused energies of the men of the church under the leadership of the Son of Man.

"9. To an emphatic reaffirmation of the action of the General Conference on the subjects of higher Christian education and the imperative need of vastly larger funds for our schools, colleges and universities; the necessity of more liberal support for our ill-paid ministry, especially in view of the increased cost of living; the supreme claim of the retired veterans for an adequate support in their old age; and we commit ourselves with heartiness and devotion to the well-known attitude of the church on the subjects of temperance, social purity, and Sabbath observance.

"10. To the support and circulation and the faithful reading by ourselves and in our homes of that Christian literature in book and periodical created by our church for the training, instruction and inspiration of our people.

"11. To a program which shall bring to districts and local churches the principles, ideals, and methods which have found expression in this convention. And

we ask all our boards to set aside their secretaries and other officers, as far as possible and necessary, for the service of the districts and area groups in a unified campaign for all these approved causes.

"12. To the utmost co-operation of our church with all other churches which exalt our Christ in a common and united effort in all lands to bring in Christ's kingdom."

That twelfth recommendation sounds better to the church at large than any of the final results of the New York convention, above mentioned!

### The Chief Result.

Of course the chief result of the Indianapolis convention was the inauguration upon a large scale of the "every member canvass," and this plan will undoubtedly be adopted in thousands of churches during the coming year. The program launched will mean greatly increased prosperity to the church.

### WHY EPISCOPALIANS CANNOT FEDERATE.

Probably the disappointment of sister churches—if we are, indeed, "sister churches"—is deepest because of the refusal of the General Convention to vote the Episcopal church a constituent member of the Federal Council of the Churches of Christ in America, as proposed in resolutions passed by a majority of both orders in the House of Deputies, and rejected by the House of Bishops.

In looking through the exchanges for some really vital matters to report, we find that the leading editorial of the Living Church (Milwaukee) is given to explaining why this step was not taken. We quote the heart of the editorial:

The basic proposition of the Federal Council—that of "the essential oneness of the Christian Churches of America"—is directly opposed to the principle of one Catholic and Apostolic Church, in the sense that that term has always been used in the historic church. Its implications are the common ones of American pietism of a generation ago, when religious animosities were first becoming allayed and when multiplied sectarianism was first beginning to be deprecated. They were that "one church is as good as another;" that "we are all on the same road to heaven;" that "it doesn't make any difference what a man believes so long as he is sincere." These platitudes or half truths are directly implied in the acceptance of the principle of the "essential oneness of the Christian Churches." They are intended to be so implied. They are the principles that are held by the Protestant churches generally. In adopting that platform, the Federal Council has distinctly, if not deliberately, excluded from its body those churches that stand on the Catholic platform of the Nicene Creed, historically interpreted. If there is "narrowness" in the position that we cannot work together on that platform, it is the narrowness of those who drew up a platform on the basis of their own views, and then expect other Christian people who hold contrary views to waive them for the sake of coming into their federation. The only way to practice seriously the principles of friendly conference and co-operation is first to refrain from trying to commit other people to one's own point of view.



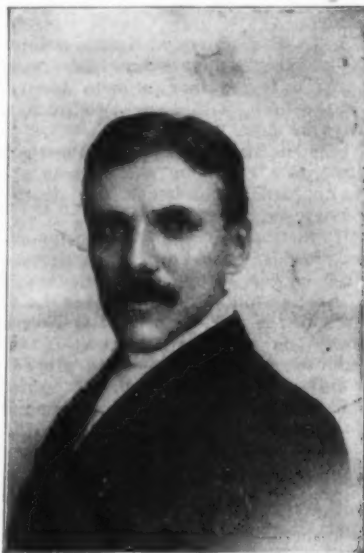
## The Book World

BY ARTHUR GORDON.

THINKING BLACK, by Dan Crawford. You probably read Dr. Barton's graphic story of Crawford's years in Africa. It was printed in the Christian Century of Aug. 28th. If you did not read it, get out your copy of that date and do so. It will tell you of this remarkable "successor of David Livingstone" much more fully and interestingly than I can take space to do now. But when the big 500-page book came to my table for review, I promised myself a trip through the jungle in the best of companionship. Nor is the reading any disappointment. From the beginnings of that "boring in" process, which started on the west coast twenty-three years ago, straight through the three thick sections of the book you are kept in the grip of the subject. To be sure there is little method about it. You rarely have a date given, and when the author wants to add some new impression to a section already completed he heads it merely with the date "Later." Moreover the style is elusive and at times incoherent. Crawford is fond of proverbs—as are the black people he is trying to interpret—and in many instances the facts you are anxiously trying to elicit from his narrative lose themselves in by-paths of metaphor, word play and exclamation. He speaks of himself constantly as "the Missionary," yet he started in as a victim of tuberculosis, seeking relief in the tropic atmosphere, continued without support of mission board or committee, and came out without recording anything in the form of definite work undertaken in behalf of missions. But no one can doubt that such a man as he shows himself to be would lose no chance to preach his gospel, and from other sources we know that he has rendered a large part of the Bible into the Bantu language. The book is not a travel document, in spite of constant allusions to the trail and a few place names. It is not a biography, though there are places where for a moment one catches sight of the author himself. It is not a mission journal, though one hears fragments of sermons spoken to nameless and elusive natives, and there is much Scripture phrase. It is not a scientific study of Africa or the Africans, though it is full of half-told bits of folk-lore, fleeting scenes of horror or revelry, characteristic of the tribes, and glimpses of elephant droves, lurking lions, serpents coiled in the huts one seeks as places of refuge from the terrors of tropical storms, birds of wonderful plumage, and flaming sunsets across the levels of Lake Mivern. It is rather a book of impressions, and done from start to close in the impressionistic style. Some pictures of cruelty, lust, sub-human indecency and villainy a more practiced pen would have left unrecorded. Some scenes of heroism, suffering, beauty, a more restrained pen could not have set down. The smell of the jungle, the glimpses of the vanishing trails, the familiar sight of imminent and frightful death, the gnaw of starvation, the grip of agonizing thirst, the food of vile and abominable things, the courts of aboriginal despots, the orgies of villages, naked and beyond shame, the horrors of the slave trade, with its unspeakable villainy and its fearful waste, and now and then a white face in the enfolding blackness of African crowds, these are

the things that keep one going on through the many pages, till the last word. A follower of Livingstone, Dan Crawford surely is. For he is returning, as he says, to live and die among his black people. "Thinking Black" has been his daily habit for a score of years, and he will go on thinking black to the end of the day. (Doran, \$2.00, net.)

SOCIAL PROGRAMMES IN THE WEST, by Charles Richmond Henderson, Ph.D. When Mrs. Caroline E. Haskell of Chicago endowed a lectureship to interpret Christianity to the non-Christian peoples of Asia, she named it the "Barrows Lectureship" in honor of her pastor, the Rev. John Henry Barrows, who later became the first incumbent. At that time she wrote, "I cherish the expectation that the Barrows Lectures will prove, in the years to come, a new golden band between the East and West." There have thus far been four lecturers,



Rev. Newell Dwight Hillis.

John Henry Barrows, Andrew D. Fairbairn, Charles Cuthbert Hall and Charles Richmond Henderson. The last of these visited India, Burmah, China and Japan last winter, and delivered his lectures in the chief cities of those lands to large audiences of University instructors, students, professional and business men, and many women. In every instance the lectures were received with the greatest favor, and in many cases Dr. Henderson was induced to deliver additional addresses, and to visit points not originally included in his itinerary. The purpose of the lectures was to make clear to the oriental mind, in a region where Hinduism, Parseeism, Jainism, Buddhism, Shinto and Confucian teachings prevail, the practical workings of Christianity in the lands where it is best known. Former lecturers dwelt on the philosophy and literature of Christianity. Dr. Henderson wished to describe what it is actually doing to realize the brotherhood of man and the Kingdom of God. He pointed out the Christian conception of mutual relationship and responsibility, public and private relief of dependent and abnormal members of society, the treatment of criminals, especially the growing recognition of the principle of redemption rather than mere punishment,

the methods used in preventing disease and promoting the health of the community, efforts to improve the economic and cultural situation of wage earners, and the attempts now making to provide for the progress of the nation and humanity. A syllabus was provided the hearers, giving an outline of the theme and suggestions regarding literature. Dr. Henderson went to Asia not only as the Barrows lecturer, but as an official representative of many social agencies of betterment and reform, with which he is connected. He also bore the credentials of the three French organizations, the International Associations for the Legal Protection of Workmen, for the Combat with Unemployment, and for Social Insurance. The book is the latest and best compendium of information regarding social progress in America and Europe, under the guidance of the Christian spirit, and is an ideal presentation of the theme to non-Christian readers. (University of Chicago Press, \$1.25,

THE QUEST OF HAPPINESS, by Newell Dwight Hillis. One of the oldest subjects of human inquiry, and one of the latest, is here considered in nearly a score of chapters by one of the most popular preachers of our age. Dr. Hillis brings to the discussion freshness of spirit, the wisdom of experience, a wealth of illustration, and a genuine desire to render service to the multitudes who are trying to find happiness in impossible ways. He is convinced that it can be found by any one, the most unhappy, the most unfortunate, the most sinful. The story of Comfort as runs through the book like a golden thread, a revised reprint of a valuable volume. (Macmillan, 50 cents, net.)

ADVENTURES OF MISS TABBY GRAY, by Adelaide S. Baylor. A verse story of a cat. Four chapters of exciting times with dogs and mice. Illustrated. (W. A. Wilde & Co.)

### LITERARY NOTES.

DAN CRAWFORD, AUTHOR OF "Thinking Black," who has been a missionary in Africa for twenty-two years and who is now lecturing in the United States, says that he translated the Bible into the Bantu language, which has nineteen genders. Don Marquis, commenting in the New York Evening Sun on this statement, thinks that astonishment at this "language having nineteen genders" will vanish upon reflection. "Everyone," says Mr. Marquis, "admits that there are three genders in English—masculine, feminine and neuter. And everyone has felt the need of more genders to indicate shades of personality which actually exist, but for which there exists no direct medium of expression. There is a Minor Poet type, for instance, which you would scarcely call masculine. Neither is it feminine; nor yet neuter, in the same sense that a tree is neuter. There is a certain Militant Suffragette type, which you would scarcely call feminine; neither is it masculine. Varieties, almost endless in number, will inevitably occur to serious students of our modern civilization."

PROFESSOR HENRY DRUMMOND is not usually thought of as a figure for fiction yet in Keith Fraser's recently published "Garden of Spices" his well-known love for children is delightfully pictured in a garden scene wherein a little child, fallen upon trouble, comes unexpectedly upon the great man, only to discover the outgoings of his deep sympathy to a little one in distress.

Long

An fellow  
lished  
is on  
nonse  
of 14  
pen—  
the fl  
lenged  
rhyth  
second  
the si  
follow

The  
for Lo  
of fool  
placed  
lines al  
was bac  
"had a  
barn."

Holding

James  
seventy-  
velous s  
"Thre  
an Engl  
once pra  
for an A  
abroad,  
different  
"Well  
"Our  
the telep  
like a hi  
"Our  
'go so far  
seem com  
"The  
thoughtfu  
"Once  
said, 'I p  
of potato  
cow, and  
fast I tho

He Admin

Norman  
of New Y  
litical mu  
"Such  
"ought to  
served his  
"Dr. St  
morning,  
vigor a ser  
great pains  
"But, fo  
and deliver  
vexed to se  
gregation  
parishione  
Dr. Stee  
course, pou  
all were at  
and mildly  
"My fr  
great deal  
you have pa  
I shall, the  
take from—  
"And for  
preached hi  
end."



## Of Human Interest

### Longfellow as Rhymster.

Among the many glimpses of Longfellow to be found in the recently published "Letters of Charles Eliot Norton" is one illustrating his knack of writing nonsense verses. When Norton was a boy of 14 he and a cousin printed—with a pen—four copies of a little magazine. In the first number a "subscriber" challenged any reader to find an English rhyme for "assafoetida," and in the second the challenge was accepted under the signature, Mr. Grimes, H. W. L., as follows:

I once fretted a  
Friend with assafoetida.  
Which I regretted a  
Great many times;  
I send you this answer  
To show you I can, sir,  
As well as any man, sir,  
Tag together rhymes.

The editors of the Norton letters vouch for Longfellow's authorship of this bit of fooling, and say that it may safely be placed beside his more familiar doggerel lines about the little girl who, when she was bad, was horrid, and Mr. Finney, who "had a turnip, and it grew behind the barn."

### Holding Up America.

James J. Hill on the occasion of his seventy-fifth birthday talked of the marvelous speed of American trains.

"Three men," he said, "a Frenchman, an Englishman and an American, were once praising their respective railroads—for an American will praise his railroads abroad, though at home it's usually a different story.

"Well, the Englishman said:  
"Our express trains go so fast that the telegraph poles along the line look like a high board fence."

"Our rapides," said the Frenchman, "go so fast that the stations along the line seem continuous, like a city block."

"The American puffed at his cigar thoughtfully.

"Once, on an American express," he said, "I passed a field of carrots, a field of potatoes, a field of cabbages and a cow, and the rain, gents, was going so fast I thought I saw an Irish stew."

### He Administered Till It "Took."

Norman Hapgood, the editor-reformer of New York, was talking about a political mutineer.

"Such fellows," said Mr. Hapgood, "ought to be served as Dr. Steenthly served his congregation.

"Dr. Steenthly, on a sultry September morning, preached with sincerity and vigor a sermon that he had prepared with great pains.

"But, for all the force of his argument and delivery, the good doctor was much vexed to see that a large part of his congregation slept. Several of his leading parishioners even snored.

Dr. Steenthly at the end of his discourse, pounded on the lectern, and, when all were at last awake, he said, very firmly and mildly:

"My friends, this sermon cost me a great deal of trouble, and I don't think you have paid it the attention it deserves. I shall, therefore, repeat it. My text I take from—"

"And for a second time Dr. Steenthly preached his sermon from beginning to end."

### Vanderbilt on Railroad Passes.

Cornelius Vanderbilt used to tell a story about the pass evil, of which the railroads are now happily rid.

Mr. Vanderbilt said that a man once called and asked him for a pass over the New York Central to Albany.

"Why do you ask for a pass?" said Mr. Vanderbilt.

"Because I'm so sensitive," the man answered.

"So sensitive? What's that got to do with the matter?"

"Well, I'll tell you, Mr. Vanderbilt," the applicant explained. "I went up to Albany on your line last week and I was the only man on the whole train that paid his fare. The other passengers guyed me about it, and, as I'm so very sensitive, I don't want to go through such an unpleasant experience again."

### A Prophet Without Honor.

Two boys of Emporia, Kan., ran away from home to seek their fortune, after reading a biographical sketch of Dick Whittington, according to Collier's. They got as far as Kansas City, where the centuries encompassed them and took them to the police station. There the captain questioned them closely, and, having drawn forth much useful information, finally asked:

"Why did you boys run away from Emporia?"

"Well," replied the elder of the pair, thoughtfully, "there's nothing there but William Allen White, and we got tired of hearing of him."

### Big Tim's Bowery Boy Story.

The late Timothy D. Sullivan had a great fondness for the Bowery boy, and used to tell a story to illustrate the Bowery boy's gameness.

"A newsboy"—so he would begin—"lay bedridden in the hospital. A friend of his, a bootblack, called:

"How be ye, Jimmy?" said the visitor.

"I'm mighty sick," groaned the newsboy. "Mighty sick, I tell ye; I got to lay flat on me back. The doc says if I turn over on me side I'll kick the bucket."

"Oh, rats!"

"That's wot he says. If I turn on me side I'll kick the bucket straight off."

"I'll bet ye \$2 ye won't. Try it and see."

### OUR PREMIUM STORY.

#### Why the Big Ones Were on Top.

The old farmer was making his usual weekly call on Mrs. Wiggins, says The Chicago Daily News.

"P'taters is good this mornin', madam," he said, casting an admiring look at the basketful he had brought.

"Oh, is they?" retorted Mrs. Wiggins. "That reminds me. I wants to have a word with you about them you sold me last week. How is it that them at the bottom o' the basket is so much smaller than them at the top?"

"Come about like this," replied old John, a knowing look on his face. "P'taters is growin' that fast now that by the time I get a basketful dug the last ones is about twice the size of the first!"

"I'll take that bet," groaned the sick newsboy.

"Wincing, he turned upon his side, and, sure enough, it killed him instantly.

"His friend, the bootblack, laid \$2 on the small corpse's chest and departed solemnly on tiptoe."

### John Purroy Mitchell's Story.

John Purroy Mitchell, recently elected mayor of New York, was talking about a new defense of Tammany.

"It is a ridiculously naive defense," he said. "It reminds me of Paint Rock.

"A visitor to the retired village of Paint Rock remarked to a native:

"Mr. Scribbler was charmed with Paint Rock. In his book he calls it the quaintest, sleepest town—"

"But here the native, biting viciously into a plug of chewing tobacco, growled:

"Wall, Paint Rock may be quaint, all right, all right; but I don't see nothin' sleepy about a place whar everybody's up at 4 o'clock in the mornin', rain or shine."

## From Near and Far

Joseph E. Choate, former ambassador to England and head of the New York State Charities Aid Association, affirms in his annual report that the nation is making headway in its fight on the white plague. He states that the reduction in the number of fatalities from the disease is proof that the nation is fighting a winning battle in its endeavor to stamp out tuberculosis. In the state of New York, where Mr. Choate is a leader in this battle, the success is notable. The decrease in the number of tuberculosis deaths in the first seven months of this year, as compared with the same period last year, is 183, and this is most promising in view of the fact that the population of the state has increased.

During December and January the Christian Endeavorers of Chicago are to have a "help our church" campaign, when a special effort will be made to assist the church and denomination to which the individual society belongs. The plan has been outlined by the union officers and will at the same time be put into operation over Illinois through the state union. The standards of the campaign include attendance at the evening service of all the members in a body, and a systematic effort to invite others to that service. The prayer-meeting committee is charged with obtaining attendance and participation at the midweek meeting.

In harmony with the Atlantic City resolution of two years ago, "A saloonless nation by 1920, the three-hundredth year from the landing of the Pilgrims at Plymouth," and as the next step toward that great consummation, the United Society of Christian Endeavor has declared for national prohibition with an amendment to the Constitution of the United States.

The Young Women's Christian Association at the University of Illinois dedicated their new \$60,000 building with impressive services November 9. The principal address was delivered by Bishop Wm. F. McDowell of Chicago.

Five Governors, five ex-Governors, five United States Senators, six members of the National House of Representatives took part on the programme of the National Anti-Saloon League Convention, just closing at Columbus, O.

## Disciples Table Talk

### I. N. McCash Highly Honored.

The high regard in which I. N. McCash, retiring secretary of the American Christian Missionary Society, is held by his co-laborers and friends in Cincinnati, was earnestly expressed at a dinner given in his honor, Friday, October 31. The resident members of the Board of the American Christian Missionary Society, the members of the Executive Committee of the Foreign Christian Missionary Society and the Cincinnati preachers met to bid Mr. McCash godspeed as he leaves Cincinnati and the society he has so honorably served for the four years past. The informal speeches sincerely expressed the sentiments of the thirty men who were present. A. McLean presided; A. M. Harvuot was spokesman for the Home Board; F. M. Rains represented the Foreign Society, C. L. Waite, the Cincinnati Ministerial Association; Grant K. Lewis and R. M. Hopkins spoke as office associates and President C. T. Paul and T. W. Grafton, of Indianapolis, paid tributes to the work of Mr. McCash in the brotherhood. Mr. McCash is soon to enter upon his new work at the university in Spokane, Wash.

### Lexington Church in Educational Move.

"One of the chief faults of the old system of Sunday-school work was the inability of the Sunday-school to obtain trained teachers," declares Prof. W. C. Bower, at the head of the new "Department of Religious Education," at Central Church, Lexington, Ky. "This we are endeavoring to remedy in part by a series of lectures by some of the foremost educators in the country, men who hold a recognized position in educational work and who are abreast of the times in the development of new educational methods. These lectures are held once a week, and while they are intended for the better preparation of our own teachers, we are anxious that the workers of all the denominations should have the full benefit of them, so we are inviting clergymen, official boards, teachers and superintendents of other churches and Sunday-schools to attend."

The first lecture of the course was given by Dr. Charles Fordyce, dean of the College of Education, of the University of Nebraska. Dr. Fordyce lectured upon "The Art of Teaching." Dr. J. T. C. Noe, of the Department of Education of the Kentucky State University, delivered the second lecture on Nov. 6, his subject being "Mental Development." Prof. McHenry Rhoads, state supervisor of high schools, will deliver the third lecture of the series on "School Supervision," which is expected to touch one of the weakest spots in the religious education of children and adults as practiced in the Sunday-school. There will be two other lectures on Nov. 18 and 25, one on the History of Education, and one on the Correlation of the Secular School and the School of Religion. Dr. R. H. Crossfield, president of Transylvania University and of the College of the Bible, will lecture on Dec. 2 on "The Philosophy of Religious Education."

### C. S. Medbury on Church Divisions.

"The glory of the church is its unity. The shame of the church is its division. Unity carries with it strength while divisions involve us in weakness," said Dr. Charles S. Medbury of University Church of Christ, Des Moines, in a recent sermon, which was a plea for unity of the Christian people in organization, life and work, and a commendation of the work of the inter-church council. Three stages of interdenominational relationships were noted. In the first place the fighting stage when the followers of the Prince of Peace were actually at war. In the second place was an era of toleration—a sort of live and let live day. "And now has come the era of good fellowship in which all devout men and women rejoice unspeakably," said Dr. Medbury.

"But beyond these—a fourth step—is the actual unity of the people of God—not a dreamy, sentimental unity, but a oneness of

organization, life and work. For this consummation the greatest men of practically every communion are pleading and it is the brightest promise of the present day. Conservation is the word everywhere else. It must be made to apply also within the kingdom of God. The need of the world demands a conservation of means and forces. Waste is sin. In the face of nations that do not even know the name of Christ and in the light of unbearable social conditions here at home the present dissipation of the forces of righteousness is intolerable. And still beyond is the cry of the day for the true culture of men and women of God. Everybody recognizes that the atmosphere of division does not grow big men. And great souls are in rebellion against restraints put upon them. They are unwilling to have their love hemmed in by denominational



B. A. Abbott, St. Louis, Who is Planning Great Disciples Library.

walls and their interests narrowly bounded by ecclesiastical lines. Hence the clear cry of the day for the oneness of God's people to the end—and this is the preëminent motive after all—that great life may be given to the cause of Christ and that through the incessant propaganda of this great life, the world may be brought to believe in Jesus as the Son of God.

"But, even though the strength of unity and the weakness of division are recognized, the way out from denominationalism into the oneness for which the Master prayed is not so clearly seen. We are dealing with historic institutions, with revered traditions and with names and forms almost as sacred to many as life itself. It takes time, and we all have to grow, that right adjustments may be made."

### Sane Revivals Proved Best.

As a result of a three weeks' revival conducted on the "educational" and "sane" plan, which has just closed at First church, Sioux City, Ia., Rev. J. R. Perkins, who conducted the revival, declares that he is thoroughly convinced that the "sensible" plan which he pursued is of much more value than "sensational" evangelism. "When I began this series of social meetings," said Mr. Perkins, "I explained to my audience that I was departing on new lines in revival work, and that my preaching would be much the same as at usual services and devoid of demoniacal and duck decoy methods. In these services I have absolutely refrained from preying upon the fear instinct of people to gain converts,

but have aimed at educational preaching, in such a way as to get at the heart of problems that confront us in every day life. As a result we have had two baptismal services and will hold yet another this week. There have been about twenty additions to the church, and doubtless more conversions than this number. I firmly believe that these new members will be staunch supporters of the church, and earnest Christians, because they were won in a fair and open manner. The church has been well filled and often packed to its capacity during these meetings and the attitude of my audiences has led me to believe that common sense preaching is much more wholesome than flashy and sensational evangelism."

### Great Disciples Library Planned.

B. A. Abbott, pastor at Union Avenue, St. Louis, has planned to establish at that church a library, which will be unique in the brotherhood, and may bring to St. Louis many students of religious movements. The collection will consist entirely of works bearing on the origin and development of the Christian church, especially those written by leaders of the denomination in the 104 years since the church was organized. A valuable nucleus has been provided in the ecclesiastical library of the late F. E. Udell, an elder at Union Avenue.

Among the works already obtained are volumes by Barton W. Stone, Walter Scott, the Creaths of Missouri, Moses E. Lard, John ("Raccoon") Smith of Kentucky and others well known. The library probably will be enlarged by works of earlier times, giving intimations of the principles taught by the church. Among these will be included the literature of the Haldane movement in Scotland, with all other leaders looking to the development of the democratic idea of religion. As the library becomes larger a librarian will be appointed. Dr. Abbott started the plan about January 1 and contributions have been made only through his personal request from the pulpit. "St. Louis is the best city in America for this purpose," declares Dr. Abbott, "and it is time that our church placed in permanent form its history and records."

### Some Notable Sermon Lectures.

The following is a list of month end sermons, being preached at First Church, Bloomington, Ill., by Edgar D. Jones. Books of modern fiction with a moral bearing have been chosen as topics: October 26—"The Inside of the Cup," by Winston Churchill. Matt. 23:26. "Cleanse first the inside of the cup and of the platter, that the outside may become clean also." November 30—"John Barleycorn," by Jack London. Prov. 20:1. "Wine is a mocker, strong drink is a brawler, and whosoever erreth thereby is not wise." December 28—"V. V.'s Eyes," by Henry Sydnor Harrison. Ps. 18:35. "Thy gentleness hath made me great." January 25—"My Little Sister," by Elizabeth Robbins. Joel 3:3. "And they have cast lots for my people and given a boy for an harlot and sold a girl for wine, that they might drink." February 22—"The Price of Peace," by Samuel G. Blythe. 1 Tim. 6:10. "For the love of money is a root of all kinds of evil." March 29—"The Great Adventure," by Louise Pond Jewell. 1 Cor. 15:55. "O, Death, where is thy sting." April 26—"The Iron Woman," by Margaret Deland. Prov. 22:6. "Train up a child in the way he should go and when he is old he will not depart from it." May 31—"Cease Firing," by Mary Johnston. Isa. 2:4. "They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

### E. L. Powell Says "Vote!"

E. L. Powell, at First Church, Louisville, last week, upheld the right of the preacher to participate in politics. "Rather than resign my political rights," he declared, "it would be incumbent upon my conscience to resign my pulpit." There are not two sets of duties for the preacher, Dr. Powell said. His duty to God and his duty to Caesar are one, the latter implied in the former. Dr. Powell said that he was prompted to state this

pr  
th  
as  
ne  
be  
Ch  
Ba  
Po  
as  
sta  
ies  
ple  
F  
ical  
con  
is n  
itics  
mus  
chur  
Civi  
the  
Ro  
ell s  
of th  
denc  
again  
corru  
prim  
this,  
ment  
sider  
one p  
consi  
lot, t  
of the  
be wr  
it is r  
You m  
respon  
solut  
that w  
we eas  
so holy  
princip  
that v  
sanctua  
Bible f  
F. W.  
"Seek  
tianity  
gregation  
a Spring  
resignat  
Ill., wh  
Mr. Bu  
a church  
Bouleva  
gregation  
but it i  
that the  
the rap  
will not  
ham has  
condition  
antly acc  
Meet Dis  
At the  
Churches  
held at 1  
day, read  
nue Churc  
Christian  
ophy.  
The  
Publish  
In  
Disciples  
Un  
700-71  
Entered a  
the postoff  
March 3, 187  
CHURC  
Ask for C  
THE C.  
Ask for  
Hymnals, Book  
CHURC  
Valentine's new  
and Dusters.  
eties write.  
Ohio.



principle by an erroneous announcement in the press, giving the subject of his sermon as "The Preacher on Guard, or the Sacredness of the Ballot." The subject as it had been phrased by himself, he said, was: "The Citizen on Guard, or the Sacredness of the Ballot."

Before beginning his prepared sermon, Dr. Powell said, and speaking from the subject as announced from the press, he desired to state three principles dealing with the ethics of the pulpit in politics. These principles were:

First—That rather than resign his political right it would be incumbent upon his conscience to resign his pulpit. Second—It is not for the pulpit to declare partisan politics; the preacher, in choosing his party, must not speak as a representative of the church or of his fellow ministers. Third—Civic duties must be discharged outside of the pulpit.

Referring to the local situation, Dr. Powell said: "I think some evidence of the mood of this community has already been evidenced by the grand jury of certain men against whom have been brought charges of corruption in connection with the Democratic primary. Now, my friends, let me say this, as I expect to stand before the judgment bar of God: That above all party considerations, whether you be supporters of one party or another party, above all party considerations is the sacredness of the ballot, the foundation of civil liberty, the ark of the covenant of our Government. I may be wrong in my decision. My right to make it is mine, and my responsibility is to God. You may be right in your decision, and your responsibility is to God, and your right is absolutely unquestioned. We are both agreed that whether right or wrong, the vote which we cast on election day is so sacred a thing, so holy a thing, so fundamental as the basic principle of self-government, that to touch that vote with unholy hands is to loot the sanctuary; to steal as sacred a thing as the Bible from the pulpit and to sell it for gain!"

F. W. Burnham Resigns.

"Seeking to advance the cause of Christianity by accepting a call to a small congregation in Los Angeles, Cal." is the way a Springfield daily puts F. W. Burnham's resignation from First Church, Springfield, Ill., where he has served for seven years. Mr. Burnham will accept the pastorate of a church of 150 members at the Wilshire Boulevard church, Los Angeles. This congregation has only a small frame building, but it is believed by the California people that the coming of Mr. Burnham will mean the rapid growth of the work. The change will not be made until Jan. 1. Mr. Burnham has worked in Springfield under ideal conditions. This congregation has reluctantly acceded to his wish to resign.

Meet Discusses Christian Science.

At the Ministerial Association of the Churches of Christ of western New York, held at Buffalo, Nov. 3, the paper of the day, read by A. E. Sebastian, of Forest Avenue Church, Buffalo, discussed such cults as Christian Science, New Thought and Theosophy.

The Christian Century

Published by the Disciples of Christ in the Interest of the Kingdom of God.  
Disciples Publication Society, Proprietors  
United Religious Press Building,  
700-714 East Fortieth St., Chicago, Ill.  
Entered as second-class matter Feb. 28, 1912, at the postoffice at Chicago, Illinois, under the act of March 3, 1879.

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 26

ESTABLISHED 1888

THE C. B. BELL CO., HILLARDO, OHIO

Ask for Our "Cat."  
Hymnals, Books, Bibles. The Evan. Pub. Co., Chicago.

CHURCH SOCIETIES double their money selling Valentine's new Absorbent Dust Brushes, Dust Mops, and Dusters. Not sold in stores. Agents and societies write. VALENTINE MFG. COMPANY, Urbana, Ohio.

Budget Committee Report

Some recommendations presented to the convention at Toronto by the committee appointed to recommend an equitable percentage of distribution of missionary budgets.

First: That the Executive Committee secure from each society and board at least one month prior to the general convention each year, a carefully prepared estimate of the amount each society or board will need from the churches for the ensuing missionary year, together with reasons for these estimates and a general statement concerning how and where the money will be used. This estimate is to include only what is expected from the churches directly and is not to include amounts expected from individual gifts, annuities, legacies, income from permanent funds, income from foreign fields, or membership dues in those societies and boards having a local membership.

We recommend that an Advisory Committee be constituted of one representative of each society and board sharing in the budget, said representatives to be selected by the respective societies and boards. This Advisory Committee is to meet with the Executive Committee in an advisory capacity.

After considering with the Advisory Committee, and, if need be, revising the estimate of each society and board, the committee shall then add all these estimates together, thus making a general missionary budget. This budget shall then be submitted to the general convention for its consideration and when adopted by the convention it shall become the General Missionary Budget for the Disciples of Christ for the year.

It is estimated that the total income from all regular resources of all the societies last year was in round numbers, \$2,000,000. On this basis the offerings from the churches, as such, for 1913-14, should reach \$600,000, exclusive of offerings for state work.

We have secured the estimates from the various societies and boards for the coming year, have carefully considered them, and recommend that the following be adopted by this convention as the General Missionary Budget for the churches as such, for the coming missionary year:

	Received from Churches Last Year, 1911-12.	Amount Recommended for 1913-14.
National Benevolent Association .....	\$25,881	\$ 45,000
C. W. B. M. ....	106,791	110,000
A. C. M. S. ....	87,605	125,000
Ministerial Relief .....	8,680	35,000
Church Extension .....	24,881	45,000
F. C. M. S. ....	122,174	150,000
Christian Union		
Commission .....	75	10,000
Education .....	not known	75,000
American Temperance Board .....	975	5,000
Totals .....	\$377,071	\$600,000

Second: That after the General Missionary Budget has been adopted by the convention, the Executive Committee, in conference with the Advisory Committee, shall, immediately following the adjournment of the General Convention, make a suggestive apportionment of this budget to the various states and shall send these apportionments to the various State Boards and ask them to estimate and report back to the Executive Committee the amount to be raised by each church in their respective states for each of the above-mentioned interests. Leaving the principles of apportionment to be worked out by the Executive Committee, we recommend that in suggesting the apportionments to the churches, each church be given its total budget, the amount for each interest, and also the percentage in the state for the distribution of its offerings, and also that a copy of the apportionments be furnished to each society and board.

Third: That we recognize that any attempt to limit benevolence, to make arbitrary distinctions or to present consideration of other than "recognized" interests, would work injury and be out of harmony with the independence and autonomy of the local churches. On the other hand, we also recognize that the local churches are often imposed on by unworthy calls on their liberality. In view of these facts, we recommend that the Executive Committee give careful consideration each year



Rev. R. Graham Frank, Chm. Budget. Com.

to any and all causes desiring to share in the missionary offerings of the churches, and then recommend to the General Convention the interests which, in the judgment of the committee, should share in the offerings. We further recommend that when the General Convention has passed on this recommendation the local churches be requested to give preference to the interests thus suggested for their offerings.

Fourth: That the committee seek to devise some plan by which the fiscal years of State and District Missionary Societies and of local churches shall coincide with the fiscal years of the General Missionary Societies, in order that there may be uniformity in all our co-operative work.

Fifth: That the committee conduct a campaign of publicity in advocacy of the adoption and use of the budget plan by publishing and distributing carefully prepared literature concerning the work of Budget Apportionment, Christian Stewardship, Financial Plans for Local Churches, and statements concerning the work of our Missionary and Benevolent Societies and Boards. It is understood that the various Boards will continue to publish literature concerning their own work, but the joint literature is to be used by the Executive Committee. We recommend that the committee present the plan before General, State, District and County Conventions, Ministers Meetings, Colleges and other assemblies, in order that our people may become well acquainted with the principles of the plan. To this end we would recommend that the committee be empowered to select a secretary, who shall devote all or part of his time to leading in such a publicity campaign, and that his salary be fixed by the committee. We recommend that the expenses of the committee be borne by the societies and boards, each being liable in proportion to its share in the total budget.

N. B. Report adopted at Toronto as the report of the executive committee of the convention.

history, church music, etc. Most of the classes will assemble Wednesday nights in connection with the church prayer-meeting. Music will be taught Friday nights.

It fell to the lot of C. H. Hilton, Healdsburg, Cal., to preach the funeral sermon of the world famous athlete, Ralph Rose. Mr. Rose died in San Francisco and was brought to Healdsburg and buried by the side of his mother. It was the most largely-attended service of the kind ever held there, not less than one thousand people attending. Mr. Rose was a giant, weighing 350 pounds, and was but 29 years of age.

On Sunday, Nov. 23, the American Missionary Society is calling for contributions from the Bible schools with which to further the gospel of the Christ in America. This should be hailed by our schools as an opportunity. Last year this society received almost \$38,000 from 2,390 Bible schools. This year it hopes to receive not less than \$50,000 from a greatly increased number of schools.

A debating team representing the Endeavor Society of First Church, St. Joseph, Mo., recently debated with the Philomathic Literary and Debating Society, which is said to include some of the strongest speakers of the city. The subject for discussion was, "Resolved, that Municipal Ownership of all Public Utilities Would be Desirable for Missouri Cities."

A net amount of \$23,300 has been secured for the Herbert Moninger Memorial Fund. This leaves but \$1,700 still needed to complete the fund. Recent gifts by generous donors have been upon the condition that the entire amount should be raised without further delay or additional expense. R. M. Hopkins, Carraw Bldg., Cincinnati, will receive pledges.

R. M. Hopkins, National Sunday-school secretary, and C. L. DePew, State secretary, were chief speakers at a rally held at Memorial Church, Chicago, last Monday evening. Conferences for all departments were held. H. E. Merritts, Circulation Manager for the Christian Century, is the energetic superintendent of this school.

Daniel A. Poling, general secretary of the Ohio Christian Endeavor union, was the principal speaker at a recent union meeting of Cleveland Christian Endeavor societies. At

Euclid Ave. Church, Nov. 10, a banquet was tendered Mr. Poling. W. F. Rothenburger, pastor of Franklin Circle Church, acted as toastmaster.

An attempt was recently made on the life of C. E. Elmore, pastor at Park Church, New Albany, Ind. A pistol was the weapon used. Mr. Elmore attributed the attempt to his criticism of the present Democratic administration for non-enforcement of the saloon and gambling laws.

The fine new building of the Richmond, Ky., First Church is to be dedicated the third Sunday in November. The building has cost \$40,000, and is said to be one of the most modern in Kentucky. F. M. Rains will dedicate. E. B. Barnes is pastor at the First.

In a recent concert at Central, Spokane, the choir was composed of eleven Bulgarians, nine Chinese, two Russians, one Greek, one Serbian and two Americans. One of the special selections of the choir was "Cast Thy Bread Upon the Waters."

H. H. Harmon, pastor at First, Lincoln, Neb., devoted a recent Sunday to the young people, of which this church claims the largest membership of all churches in the state. His morning message was on "Remembering the Lord in Youth."

The Disciples at St. Joseph, Mo., are already beginning a campaign to bring the international convention for 1915 to that city. The St. Joseph people declare that the convention that year should logically come to an interior point.

Dr. Herbert Martin, of Drake University, is occupying the pulpit at Liberty, Mo., during the absence for two Sundays of the pastor, Graham Frank. Mr. Frank is visiting the southern conventions in behalf of the 1914 convention.

The church at Franklin, Ind., where W. J. Wright ministers, was visited Nov. 2, by over 200 members of the Presbyterian congregation of the town. A similar visit to the Presbyterian Church was made by the Disciples last summer.

Under the title "Some Bible Rivers" Earle Wilfey, pastor of Vermont Ave. Church, Washington, D. C., has begun a series of sermons on themes suggested by rivers, mountains, valleys, shrines, etc., mentioned in the Bible.

One of the new accessions to the Clinton, Ill., church is H. A. Garriott, who is 84 years of age. It is believed that Mr. Garriot is the oldest man in central Illinois, to have been converted at such an advanced age.

The choir of the Pueblo Central Church recently gave a recital, the chief feature of the program being a musical one, Charles Wakefield Cadman's delightful song cycle, "The Morning of the Year."

Peter Ainslie gave a talk on the work of the Commission on Christian Union, at the first meeting of the Ministers' Alliance of Kansas City and vicinity, which was held at First Church, in that city.

First Church, Union City, Ind., was damaged by fire Nov. 3 to the extent of \$25,000. The building had only recently been remodeled at an expense of \$4,000. W. S. Buchanan ministers at Union City.

Captain H. D. Gough, formerly in charge of the Salvation Army in Aberdeen, S. D., has entered the ranks of the Disciples, and will serve the churches at Claremont, S. D., and at Amherst, N. D.

George H. Combs, at Independence Boulevard, Kansas City, Mo., recently attacked demoralizing influences in modern life, such as vicious theaters, moving picture shows, songs and dances.

At the cornerstone laying of the new Sunday-school building of South Side, Lima, O., A. B. Houze, of Central Church, and Superintendent Davison, of the city schools, were speakers.

B. S. Ferrall, pastor of Jefferson St. Church, Buffalo, N. Y., is conducting his third season of noon shop meetings at the great Crosby Sheet Metal Company plant, in Buffalo.

Dr. Ada McNeil, supported by Central, Des Moines as missionary in India, is on her way home on account of poor health. Dr. McNeil will visit friends in Des Moines.

Joseph A. Joyce, pastor of the Capitol Church, Lansing, Mich., has been elected president of the Michigan Christian Missionary Society.

The Men's classes of First Church, Spokane, met the men from two other churches recently, and decided to "cut out" slang in the future.

Dr. J. A. MacDonald, whose address created such enthusiasm at Toronto, was the University preached at the University of Chicago Nov. 2.

A free auto service has been inaugurated by the Stockton, Cal., Sunday-school during the membership campaign now in progress.

L. G. Batman, pastor at First, Youngstown, O., has been elected president of the Mahoning County Sunday-school Association.

Nov. 16-22 will be observed as Decision week by Central Church, Youngstown, O., where W. D. Ryan ministers.

J. J. Lockhart, pastor at Shreveport, La., has been seriously ill. For a while it was feared he could not recover.

The Men's class of Central, Terre Haute, is meeting in the Orpheum theater.

Mrs. W. T. Brooks, wife of the evangelist, is ill in a hospital at St. Louis.

#### EVANGELISTIC MEETINGS.

Port Arthur, Tex., Minges Company, evangelists.

Cantrall, Ill., T. L. Read, pastor, preaching; C. M. Hughes, singing; 9; closed.

Long Point, Ill., H. H. Jenner, pastor; C. J. Robertson, evangelist; Mr. and Mrs. Tuckerman singing; 40; closed.

Nevada, Mo., Levi Marshall, pastor; C. M. Sharpe and C. V. Cook, evangelists; 21; closed.

Lebanon, Ind., Central, A. L. Ward, pastor; preaching; A. A. Bailey, singing.

## Teach Christ

TO YOUR ADULT AND YOUNG PEOPLE'S CLASSES. The Uniform Lessons for 1914 are based upon the life of Christ. This means that the emphasis in the year's work will be placed upon that matchless study. The best book on that theme published for young people's and adult classes is Dr. Loas E. Scott's

### "LIFE OF JESUS"

Why You Should Use This Text:

1. It is not a study of men's opinions of the events of Christ's life, but is a direct study of the Scriptures themselves. You cannot use this text without your Bible in your hands.

2. It is positive. There is not a skeptical question in this book. It speaks with authority.

3. It is simple and practical. The poorest teacher should find it a pleasure to instruct a class with this book as a basis.

Your class, whether high school students or grandfathers, will enjoy Dr. Scott's "Life of Jesus." A new era in your work will begin if you take up this charming study.

Per copy, 50c., 40c. in quantities.

DISCIPLES PUBLICATION SOCIETY  
700-714 East Fortieth Street, Chicago

## "White Gifts for the King"

SELF—SERVICE—SUBSTANCE  
A CHRISTMAS STORY BOOK  
EXPLAINING A CHRISTMAS SERVICE

WOULD YOU CLOSE THE OLD YEAR  
WITH A REVIVAL?  
WOULD YOU BEGIN THE NEW YEAR WITH A  
BLESSING?  
THEN

BACK TO THE "WISE MEN" AND THE ANGELS  
IN THE FORM OF YOUR CHRISTMAS SERVICE  
REVELATION — REVOLUTION — RESTITUTION

"White Gifts" is a beautiful Christmas Story by Phebe A. Curtiss which has revolutionized Sunday School Entertainments. It has brought information, inspiration and salvation to many schools and homes.

WHAT A "SAMPLE OUTFIT" CONTAINS.  
For 40 cents or 20 cents.

1st—The book, "White Gifts for the King"—This supplies all necessary information, inspiration, and heart preparation.

2nd—A copy of "The Service" (Music, responsive readings, etc.).

3d—Samples of pretty offering envelope, and of the leaflet containing 29 suggestive forms of Pledges of SELF, SERVICE and SUBSTANCE.

For 20c—All the above are sent, only the cheap 15c paper edition of the book is sent instead of the pretty bound copy, which is well worth the extra 20c.

Disciples Publication Society  
700-714 E. Fortieth St. Chicago, Ill.



Decatur, Ind., Benjamin Borton, pastor; preaching.

McAlester, Okla., J. B. Boen, pastor; preaching.

Cynthiana, Ky., J. D. Armistead, pastor; preaching; 97; closed.

Arkansas City, Kans., union meeting of seven churches, H. E. Henshaw, Disciple pastor; 464; continuing.

Niantic, Ill., R. E. Henry, retiring pastor; preaching; J. A. McKay, singing; 13; closed.

Newton Falls, O., H. D. Williams, pastor; M. J. Grable and J. E. Hawes, evangelists; 6; closed.

Indianapolis, Ia., W. J. Lockhart, evangelist; 91; closed; \$2,200 raised for remodeling building.

Kaw, Ia., Floyd J. Evans, evangelist; 40; continuing.

Lanark, Ill., J. G. Waggoner, pastor; Lockhart, Hickman and Garmong, evangelists.

St. Louis, Dover Place, Charles Dugan, pastor; B. L. Wray, evangelist; 44; continuing.

East St. Louis, Ill., M. E. Dutt, pastor; Brooks and Bailey, evangelists; 75; closed.

Windfall, Ind., J. H. Mavity, pastor; W. T. Brooks, evangelist.

Lexington, Ill., W. H. Storm, pastor; F. B. Thomas, evangelist; 64; closed.

Olney, Ill., W. S. Gamboe, pastor; F. B. Thomas, evangelist.

York, Neb., Rev. Mr. Ritchey, pastor; Vawter and Seniff, evangelists; 160; continuing.

Ft. Wayne, Ind., Third, John T. Brown, evangelist.

Nowata, Okla., S. T. Martin, pastor; E. E. Violet, evangelist; 45; closed.

Springfield, O., H. E. Beckler, pastor; E. E. Violet, evangelist.

Glouster, O., R. H. Fife, evangelist; 32; continuing.

Beaumont, Tex., A. E. Ewell, pastor; Minges Company, evangelists; 670; continuing.

Forest Grove, Ore., J. B. Holmes, pastor; preaching; 5; continuing.

Dallas, Ore., C. C. Curtis, pastor; F. M. Brooke and G. E. Curtis, evangelists.

Corning, Cal., T. M. Jones, pastor; D. D.

Boyle, evangelist.

Monticello, Ill., H. J. Hostetter, pastor; J. F. Rosborough, evangelist; 12; closed.

Columbia, Mo., M. A. Hart, pastor; C. M. Chilton, evangelist.

Danville, Va., A. F. De Gafferelly, pastor; preaching.

Council Grove, Kans., R. W. Woodside, pastor; preaching; 24; continuing.

Grant City, Mo., Ben F. Hill, evangelist.

Centralia, Okla., W. T. Cummins, evangelist.

Quaker City, O., F. H. Scattergood, pastor; Sala company, evangelists.

Park View, Lynchburg, Va., J. T. Watson, pastor; preaching.

Steubenville, O., First, E. P. Wray, pastor; Fife brothers, evangelists; 275; continuing.

North Platte, Neb., H. G. Knowles, pastor; Whiston company, evangelists; 122; closed.

#### CALLS.

C. W. Allison, Keosauqua, to West Liberty, Iowa.

D. C. Steins, Dodge City, Kans., to Centenary, Indianapolis.

J. E. Slimp, Yorktown, Ind., to Dayton, Wash.

Gilbert Jones, Lovington, to Mattoon, Ill.

H. F. Jones, to Monmouth, Ore.

J. F. Ghorpley, to Waco, Tex.

E. W. Barnes, to Dayton, Ore.

W. B. Crewdson, Logan to Elliot, Iowa.

Elam F. Murphy, to Joliet, Ill.

Healdsburg, Cal., C. H. Hilton, pastor; preaching; A. W. Shaffer, singing.

Orting, Wash., Straub and Webb, evangelists.

Everett, Wash., O. H. King, pastor, preaching.

McLean, Ill., Rev. Mr. Starbuck, evangelist.

Rock Island, Ill., Memorial, M. E. Chatley, pastor, preaching.

Lane, Ill., Lew D. Hill, evangelist.

Red Oak, Ia., O. A. Wright, pastor; W. J. Wright and Frank Pierce, evangelists.

Brazil, Ind., First, Evangelist Jordan and wife.

C. H. Hopkins, to Waterville, Ore.

A. B. Cash, to Hard River, Ore.

H. G. Rowe, First, Danville, Ill., to First, Indianapolis. Declines.

Glenn O. Mills, Paxton to Heyworth, Ill.

J. H. Versey, to Cadillac, Mich. Has begun work.

Milo W. Nethercutt, Moweaqua to Carlock, Ill.

A. W. Luce, Stansbury, Mo., to Paola, Kans.

J. M. Delzene, to Troy, Kans.

Will J. Slater, Humboldt, Kans., to Crockett Mills, Tenn.

H. W. Laye, Traverse City, Mich., to Peru, Ind.

C. R. Neel, Salt Lake City, Utah to Bethany, Neb.

Edward J. Wright to Miles City, Mont.

D. Somers Robinson to First, Billings, Mont.

#### RESIGNATIONS.

J. E. Adams, Dayton, Wash. Will cultivate voice.

S. W. Traum, First, Madison, Ind.

#### NEW BUILDINGS AND IMPROVEMENTS.

Herington, Kans., H. A. Pearce, pastor; \$20,000 building dedicated by O. L. Cook Nov. 2.

Neodesha, Kans., debt of \$2,700 paid, \$1,600 raised for improvements.

Lowell, O., E. L. Karstaedt, pastor; new building dedicated by I. N. McCash.

East Lincoln, Neb., dedication Nov. 2.

Baker, Ore., First, J. Q. Biggs, pastor; building dedicated by G. E. Williams Nov. 2.

Bethany Church, Randolph, Vt., to be rebuilt.

Mattoon, Ill., building redecorated.

Belding, Mich., mortgage burned Nov. 4.

Peoria, Central, has bought lot for \$12,500.

Hamilton, Mo., building being redecorated.

#### ADDITIONS TO CHURCHES.

Georgetown, Ill., L. R. Hoteling, pastor, 17.

Havana, Ill., R. E. Henry, pastor, 5.

Oklahoma City, Okla., J. H. O. Smith, retiring pastor, 34.

First Regular Issue  
January 3, 1914.



Send for Sample Copy  
Today.

THOMAS CURTIS CLARK, Editor

Our New Weekly For Adult and Young People's Classes

## A Striking Serial Story!

**This will begin in a January issue.** Its title, "Out of a Chip Basket." It is written over an assumed name by a famous story writer much of whose work has appeared in the Christian Endeavor World.

**Here is the Story:** A band of young people find a lost baby in a basket under a seat in a street car. They decide to adopt it. The career of this child, cared for and educated by this philanthropic "Help Somebody Club," is trained to manhood. And he grows into such a man as to make his kindly caretakers proud of him. Here is **social service** taught in story form, so that young people cannot help but receive its lessons. Since the famous Sheldon stories appeared, there has not been published a finer character building story than "Out of a Chip Basket."

**Our special Introductory Offer** will bring this live, gripping weekly to your adult or young people's class during the First Quarter at 10 cents per quarterly subscription.

*Like all Publications of the Bethany System, "The Conquest" is Produced  
"Not for Profits, but for Character Building"*

Disciples Publication Society

700-714 E. 40th St., Chicago

## The Sunday School

### WRECKING RAMPARTS WITH RAM'S HORNS.\*

By A. Z. CONRAD.

PERCEIVED BUT NOT POSSESSED.

Forty years of wilderness worry. What next? Water and war. Once more the water question. Too much or too little water had been the bane of the pilgrim life. The Red Sea, Marah, Elim, Rephidim, Meribah and now the Jordan. From the Accacia Plateau the tented host could see the rich Jordan Valley which was the gateway to the Land of Promise. But they saw something far less welcome. Stretching in front of the gateway was a sign, tortuous and terrifying, two hundred miles long and from eighty to five hundred feet in width with the significant words, "Positively No Admittance." It defied but did not dishearten the new Deliverer. The man who had heard, "Be strong and of a good courage, the Lord thy God is with thee whithersoever thou goest," was neither disturbed nor depressed. The turbid, angry challenge rolled between promise and possession. The swollen Jordan, swirling and surging its bared breast five hundred feet wide, masked in foam, told of inward fury and dared the invader to attempt transit. It could neither be bridged nor barred by any human instrumentality. Boats there were none, and bold was the swimmer who could breast its swift current. It seemed to mock every promise of advance. It is a mighty faith which can face a force like that without a tremor of fear or a change in purpose. Unhurried and untroubled the newly appointed Commander-in-chief proceeds with preparation for the great campaign of conquest. Leagued with the Infinite he knew there was a way on and through. He believed that the God who sent the river on its course could stay it at his own sweet will. While yet the flood was at its height he gave command to fold the tents, break camp, and meet the challenge of a raging river with advance to the very brink. (Joshua 1:11.) He risked his reputation by a definite declaration that Jordan would be passed within three days.

#### GLORY AND THE GOAL.

God's plan for man is progress. It is more. It is possession! The privations of the pilgrimage had been passed. If progress were to end at the Jordan's brink, had the march been worth while? Approach is not arrival. To perceive is not to possess. "At" is not "Into" and "To" is not "Through." A view is not victory. Desert difficulty and disaster fail if they fall right at the point of possession. The voyage is not worth while if the ship is to be wrecked in sight of port. Even the wrath of an angry sea can well be faced if disembarking in a safe harbor is granted at the end of the voyage. It is the goal that makes the race worth while. Does it pay to struggle and strive through trouble and trial and then stop just short of success? Exactly that is just what multitudes are doing who are seeking to maintain a relatively high moral standard of living, yet stop on the Moab side of the Jordan. Such a life pushes up, presses on, prevails in peril and pursues in pain and then—then stops on the Accacia Plateau and—dies! Does God intend this? Could his plan be so wasteful? Watch Israel and see.

#### PURPOSE AND PROMPTITUDE.

Joshua 3:1. "And Joshua arose early in the morning, and they removed from the Accacias and came to Jordan, he and all the children of Israel." Profiting by previous experience he had sent spies, not to discover the dangers of the land, not suggesting the difficulties, not even resting his cause on their report, but he secretly commissioned them to view the land and Jericho. He showed his generalship in selecting two, rather than ten, and in requiring them to report to him direct. They gave their reports which included an enthusiastic description.

\*Note.—International Sunday-school lesson for Nov. 30, 1913. Scripture, Joshua 3:1-17; Psalm 114.

the details of a narrow escape, the conviction that possession was immediately possible. There was every reason for delay, until the waters subsided. From a human standpoint it seemed like presumption to attempt advance. Yes, if alone, but not when Joshua could say, "God and I." He made his preparation as though the waters were already divided. He proceeded with an utter disregard of impossibilities which confronted him. He had only to do with the possible. The impossible was God's business. It was his business to undertake and God's to consummate. This is only true when the commandment is clear and the requirements unequivocal. Had he taken as his slogan, "Nothing beyond the natural order," the bones of the children of Israel would have bleached on the hillsides of Moab. The most momentous movement since the first pass-over was now to be undertaken. It was sufficiently important for Divine intervention.

#### THE FLYING WEDGE.

The officers went through the midst of the camp and they commanded the people: "When you see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then shall ye move from your place and go after it." Have you watched the flying wedge on the gridiron? It is a mighty obstruction that can stand before the athletes pushing toward the goal. It is the picture before us. The sharp point of the wedge, the ark, behind it the priests and after them the people. This tells the story of human progress. The ark was the mysterious chest which proclaimed the presence of Jehovah. It had taken the place of the pillar of cloud and of fire. It symbolized a communicating deity. In it the wand of majesty and mystery, Aaron's rod, had been placed. Also the sacred tables of the Law. Manna was carried in it, symbolic of the bread from heaven. Upon it was the Mercy Seat, proclaiming the Christ of redemption. It stood for the Law and the Gospel of Grace. But more than this, for the actual contributing presence of Infinite love, majesty and might. The obedient might follow it without fear of failure. In the largest sense it represents religion. This has ever been the pioneer in human progress. The Cross precedes the flag. Behind the ark the ministers of religion, to be followed so long as and only as they followed the Ark.

#### REVERENTIAL REGARD.

"There shall be a space between you and it about two thousand cubits measure," Joshua 3:4. Is it possible to be unduly familiar with sacred things? That depends upon the nature of the familiarity. It is possible to treat sacred truth triflingly. Prayer may lose its power through presumption and assumption. Levity and listlessness are intolerable when life is at stake. When will we learn that Christianity itself is a question of life and death? There can be no superficiality in matters of salvation. The sublimities and sanctities should not be treated sacrilegiously. God gives us of himself just as much as we are willing to receive reverently. The burning glass may collect the rays of the sun to such a degree that it will destroy and not bless. Fire is our best friend until we become unduly familiar with it, then it consumes. In a great power house where both light and power were electrically generated a man carelessly placed his hand on a bit of steel. It nearly cost him his life. He said, "I took it for granted a thing not concealed might be touched." Immediately afterward there was posted in the establishment, "Take Nothing For Granted Here." Is there anything more demanded in America right now than the inculcation of a spirit of reverence in young people? With a carelessness which cauterizes conscience the Temple of Truth is too often profaned.

#### PREPARATION FOR THE EXTRAORDINARY.

"Sanctify yourselves: for tomorrow the Lord will do wonders among you." V. 5. The way was a new and an untried one. They were not to trust to human guidance.

Extraordinary things demand extraordinary preparation. Ceremonial cleansing emphasized the necessity of holiness of life. You can only get the full results from battery or dynamo when the contact points of connecting wires have been cleaned. Impurity can never come into contact with holiness. God does not and cannot communicate himself through uncleanness. Confession and repentance clean the contact point and make possible communications of grace.

#### THE CREED FOR LIFE'S CRISIS.

Joshua's creed explained his courage. In verses 10 and 11 we read, "The living God." "The Lord of all the earth." It was enough. Not an absent deity, but a present personal power would prepare the way through the foaming flood. Whoever actually realizes the presence of God is neither appalled nor unbalanced by manifestations of deity called "Miracle." A personal presence, with purpose to bless, is Joshua's thought of the Infinite. But more than this, "He is the Lord of all the earth," having full control. His power of manipulation is measureless. Whatever he wills he works. It is needless to exercise ourselves unduly as to how God accomplishes his purposes. It is enough to know he does it. In undertaking the supernatural is it bravery or bravado which leads man to undertake the work of *super man*? It depends upon his motive, his call and his command. The supernatural is not contranatural. Joshua was simply undertaking to perform a superhuman task in Divine strength. He was revealing the possibilities of partnership. "And Joshua spoke unto the priest saying, 'Take up the Ark of the Covenant and pass over before the people.'" "And they took up the Ark of the Covenant and went before the people." It was a call, not for speculation, but demonstration. The same call exists today.

#### SECURITY AND CERTITUDE.

The priests stood firm in the Jordan River bed, literally, "were caused to stand upright." The ark was symbolic of the security and the certitude of the leader who knows. Their act awakened confidence in the people who followed unafraid because their leaders knew whom they believed. Encouraged by example, in obedience to command the entire nation "passed clean over Jordan, right against Jericho." There was no retreat. The walled waters rushed once more on their course. They were now finally and fully committed to conquest. In this lies the guarantee of ultimate success. There will be no more talk of the fish and the leeks and the onions and the melons of Egypt. Now it is fight or die.

#### LIVING LESSONS.

The Jordan symbolizes the barriers to the higher life.

To believe the Bible, to believe in the church, and even to believe that Christ was and is, is not salvation.

The tragedy of life is a wilderness wandering which stops short of the Promised Land.

Follow the minister only so long as he stays with the ark.

Where the ark goes, follow, and the mercy seat of the ark was a token of Christ. Jesus said, "Follow me."

It is as natural for God to act supernaturally as for us to sow seed and reap a harvest.

Nothing could be more irrational than for God not to act supernaturally when the good of his children requires it.

It is a shriveled faith that will not follow the ark into the Jordan channel.

No current of evil is so swift and so broad that God cannot stop it in the interests of human progress. The best leadership is ineffective until the people are willing to follow. What the pulpit proclaims the new must prosecute.

Crisis-faith is never given until crisis event.

Jordan-grace is unnecessary and indeed impossible until we make the Jordan journey.

God's barriers hold until the church passes the danger point.

Do not expect the waters of opposition to retreat until you wet your feet in the forbidding flood.

Faith to undertake invariably means power to achieve.



## The Mid-Week Service

### CONSERVING FOR CHRIST.

Nov. 19. John 6:12; Matt. 16:5-12; 18:10-14; Luke 16:9-16; 17:1-4.

Christianity is unalterably committed to the policy of conservation. The ministry of Jesus was distinguished from that of the popular religious teachers of his day by the attention he gave to rejected human material. Men and women whom the religious leaders had pronounced unfit and who had accepted this estimate of themselves discovered that they were capable of heroic service that placed them by the side of the great benefactors of the race.

Many of us have the anti-Christian habit of thinking that when we have seen the defects of a man and assigned him to an inferior place in life we have reached the limit of our obligations to him. Christianity begins with a man's possibilities. It endeavors to overcome his weakness. It offers him a reasonable basis for hope. It furnishes motives for self-control and sacrifice. It assures him of help from God and from man.

### PROTECTING THE CHILD.

Juvenal formulated a principle of education in words which Christians may adopt when he wrote, "The greatest reverence is due the child." Children are not brought into the world for the profit of factory owners. They have a right to be happy, to play, to grow strong in body, to learn what life is at its best, to be trained for efficiency in the economic and social world. The cities must be built for the child as well as for the manufacturer and the merchant. The amusements that are tolerated must be examined with respect to their influence on the children and recreation must receive as much attention as the curriculum of the school. The school is a place where the life of the child is increased, its vigor of body, its intelligence, and its sympathies. The studies are to be chosen because they minister to life.

### RESTORING THE OUTCAST.

"Come and be as good as we are," is the meaning our invitation to unite with the church has for many persons. The Pharisees whom Jesus condemned thought they were good because they avoided certain gross sins of which the outcasts were guilty. Being pleased with themselves, they were unsympathetic toward those whom they designated as sinners. We are quite successful, often, in imitating the Pharisees. Instead of making it easier for others to do right, we make it harder. We throw over certain sins—our own—the sanctity of religion, and we exaggerate the guilt of those whose sins we are not tempted to commit. If we really desire to help the outcast, we can do nothing better for him than to get rid of our Phariseism and learn from Jesus how to treat with respect a man because a human being and not merely because of past success in living.

### SAVING OUR INFLUENCE.

The spoken word is powerful if it comes from the mind and heart of the right person. We cease to care for what the sordid says. Such a person annoys us, it is true, but we accept no warning from a source of that kind. When we speak in the name of the church, we ought to be exceedingly careful to measure our words. The influence of the church is a matter of concern for every Christian. It therefore becomes his right to be indignant and to express his indignation when men speak folly in the name of the church. Much has already been lost through the attacks of ignorance on the work of science. The impression has been created that the church shuts its eyes to the light. The intemperate advocacy of temperance harms the church. Militant speeches in favor of peace strengthen neither the hands of lovers of peace nor the power of the organization that lends its influence to the effort to abolish war. The sensationalism that amuses the people today and leaves them in cold indifference tomorrow is a serious menace to the influence of the church. And what about the methods we adopt for raising money? Perhaps we get the money, but what does the community think of the church? And what will be the condition of the church ten years hence?



**\$3.00  
Cash**

and \$3.00 per month. Price \$18.00—easily worth \$25.00. Guaranteed thoroughly factory rebuilt. Universal or scientific key board. Will do any kind of work. Only a limited number will be sold at this price. Send today for a big bargain.

Your money back if not satisfied after seven days' trial  
**BLICKENSDECKER MFG. CO.** 121 No. Dearborn Street  
CHICAGO, ILL.

## GREAT REVIVAL HYMNS NO. 2

JUST OFF THE PRESS. Every department of Church and Sunday School provided for, also a number of special solos, duets, male quartets, choruses, etc. Will be used this coming season in the BILLY SUNDAY MEETINGS and by other leading evangelists.

Returnable copy for examination on request, together with catalogue of all our publications.

Also ask how to obtain our new music at half price.

THE RODEHEAVER COMPANY, 16 W. Washington St., CHICAGO, ILL.

## CHURCH MONEY

Is being raised in large amounts by churches which ship to us all their

OLD NEWSPAPERS, BOOKS, MAGAZINES OR WASTE PAPER

This is a splendid plan to raise church money or pay off the church debt, and it is the long-sought "something out of nothing" plan, as the material is usually thrown away.

Write us at once for information and prices.

THE WESTERN PAPER STOCK CO.,  
1452-60 Indiana Ave., Chicago.



**HARRY W. JONES**

MINNEAPOLIS Architect MINNESOTA

Church Baptistery Specialty

**6% FARM MORTGAGES 6%**

**One Thing Wall Street**

does not control—  
the productiveness of Mother Earth.  
**6% FARM MORTGAGES**  
save you from worry and work for  
you rain or shine.

Acquaint yourself with them today. Why not write at once for booklet F, references and list of mortgages, \$300, \$500, \$600, \$800, \$1,000.

**CHARLES E. COLEMAN**  
MANAGER OF ESTATES  
FARM MORTGAGE INVESTMENTS  
542 S. DEARBORN ST. CHICAGO



**BIBLE READERS AND CHRISTIAN WORKERS SELF-HELP HAND BOOK** contains just the Help over hard places you have been looking for. Short and plain articles by nearly 100 experienced writers, edited by REV. I. M. COON. How to lead, teach, testify, pray and grow. Young Christians' helper, experienced workers' guide, aid, etc. Pocket size, 128 pages. Red Cloth, 25c. Morocco, 35c. postpaid. Agts. wanted. GEO. W. NOBLE, Lakeside Bldg., Chicago

## Big Values in Slightly Used New Typewriters



The Fox Typewriter is a beautifully finished, high grade, Visible writer, with a light touch and easy action and extreme durability. It has a tabulator, back spacer, two-color ribbon, stencil cutter, card holder, interchangeable platens and carriages, is fully automatic, and is sent out complete with fine metal cover and hardwood base.

If our typewriter does not suit you after a ten days' free trial of it send it back at our expense. If you wish to buy it after trial you can pay us a little down and the balance monthly or in all cash, just as you prefer. There is no "red tape" tied to this offer, and it is open to any reader of The Christian Century.

Write for Special Proposition to Ministers.

We are making a special offer on a lot of Fox Visible Typewriters that have been very slightly used for demonstration purposes. These are not second-hand nor rebuilt, and could scarcely be told from new by any one. Low price—easy payment terms—ten days' trial. Write for full particulars and be sure and mention The Christian Century

**FOX TYPEWRITER COMPANY**

1111-1161 Front Ave., Grand Rapids, Mich.

**THE CHRISTIAN CENTURY INQUIRY COUPON**  
Name .....  
Address .....

Is your school dissatisfied with its literature? Perhaps it is not using the right kind. Read what some of our Sunday-school leaders are saying about

# The Bethany System

## "Nothing Could Pry Us Loose"

We began using the Bethany Graded Lessons at their first issuance and have increased the supply from year to year as the literature for all grades was published. There is nothing in the series that is not now used by our school. Nothing could pry our superintendents and teachers loose from these lessons. They meet the needs of pupils of all years and make the teacher's work a joy. We have no word with which to express our satisfaction with the series.

H. H. HARMON,  
First Church, Lincoln, Neb.

## "As Nearly Perfect as Can Be"

We have used the Bethany Graded Lessons for three years, and the longer we use them the better we like them. They are the latest and best thing in Sunday-school material, and when all of the text books have been prepared it will offer a Sunday-school course as 'nearly perfect as can be. They certainly make teaching and learning easy, and cover in a most adequate way the whole ground of education in Christian service. The teachers' text books are especially valuable and constitute in themselves a course in Sunday-school pedagogy.

H. D. C. MACLACHLAN,  
Seventh Street Church, Richmond, Va.

## "Thoroughly Edited"

I have recently had the pleasure of examining closely a set of the Bethany Graded Lessons, together with a recent copy of "The Conquest." I want to congratulate you upon the high quality of this literature. It is certainly a great satisfaction to feel that we are now able to put into the hands of all our Sunday-school pupils, material so splendidly classified and so thoroughly edited as is the above mentioned.

L. J. MARSHALL,  
Pastor Wabash Ave. Church, Kansas City, Mo.

## "We Would Not Turn Back"

We are using the Bethany Graded Lessons. We would not turn back. The service our Sunday-school specialists are giving us as represented in this course is making a new day in religious education.

FINIS IDLEMAN,  
Pastor Central Church, Des Moines, Ia.

## "Unanimously the Bethany Series"

After a campaign led by Miss Eva Lemert of Kansas City, Mo., resulting in the thorough grading and departmentizing of the school, we had to decide the matter of graded helps. A

committee of three was appointed, consisting of the pastor, superintendent and one member of the Executive Committee. This committee made an individual examination of lesson helps and decided unanimously in favor of the Bethany series, arriving at their decisions independently and solely upon the merits of the literature. So far as I know these lessons are giving entire satisfaction.

EDGAR DEWITT JONES,  
Pastor First Church, Bloomington, Ill.

## "Nothing to Compare With Them"

We have been using the Bethany Graded Lessons from the time you began to publish them and we are very highly pleased with them. We have often had occasion to compare them with the publications of other houses and thus far can say we have found nothing that compares with them. I am teaching a young men's class in the course, "The World a Field for Christian Service," and am glad to say that it seems to me the best adapted for young men of high school age of all courses I have ever seen. My class is becoming very enthusiastic over it.

P. J. RICE,  
Pastor First Church, El Paso, Tex.

## "Have Created Enthusiasm"

Over a year ago our school adopted the Bethany Graded Lessons, upon vote of our teachers, who had examined personally the texts for their respective grades. They are a delight to all. The missionary lessons appeal very strongly to pupils and teachers. The first year Senior lessons have created enthusiasm on the part of both pupils and teachers. I most heartily commend the Bethany Graded Lessons to all who may think of grading their schools or have found other lessons unsatisfactory.

T. E. WINTER,  
Pastor First Church, Fulton, Mo.

## "Delighted"

Our Sunday-school, which has lately begun the use of the Bethany Graded Lessons, seems to be delighted with them. I have heard no word of unfavorable criticism and very many words of appreciation. Our teachers like the form and material of these lessons.

GRAHAM FRANK,  
Pastor Liberty, Mo.

## "Best on the Market"

We consider the Bethany Graded Lessons for the Beginners and Primary department the best on the market of our own brotherhood and second to none of other communions. Congratulations!

J. J. TISDALL,  
Pastor Wilson Avenue Church, Columbus, O.

Let this literature speak for itself  
Send for samples today

**Disciples Publication Society** 700-714 E. 40th Street  
Chicago -- Illinois



